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Assets climb in church lending fund

Robert VanderVennen

TORONTO — With its new name more clearly indicating its growing nationwide scope, the Christian Reformed Church Extension Fund is seeing its assets jump to $6.6-million at the end of its fiscal year on Aug. 31, reports Harry Houtman, administrator of the fund.

Formerly called the Ontario CRC Extension Fund, it lends money to Canadian CR churches and Christian schools at interest rates two to three per cent lower than the lending rates of banks and credit unions.

Two sources of funds

Deposits and new loans have increased by over a million dollars in the past year, says Houtman. Money comes to the fund from two sources. One is from term loan deposits of persons who wish to put part of their savings to work for Christian causes while drawing interest that is competitive with deposit rates of banks and credit unions. The other source is the Community Retirement Savings Plan, a registered plan started in 1982 which already has assets of $5-million.

The RRSP program is popular because it is encouraged by federal taxation. Up to 20 per cent of one's earned income is not subject to income tax if put into an RRSP. Many people are starting their RRSP's with the Extension Fund, and others are moving their RRSP's to the fund so their

See **EXTENSION FUND** -- p. 3.

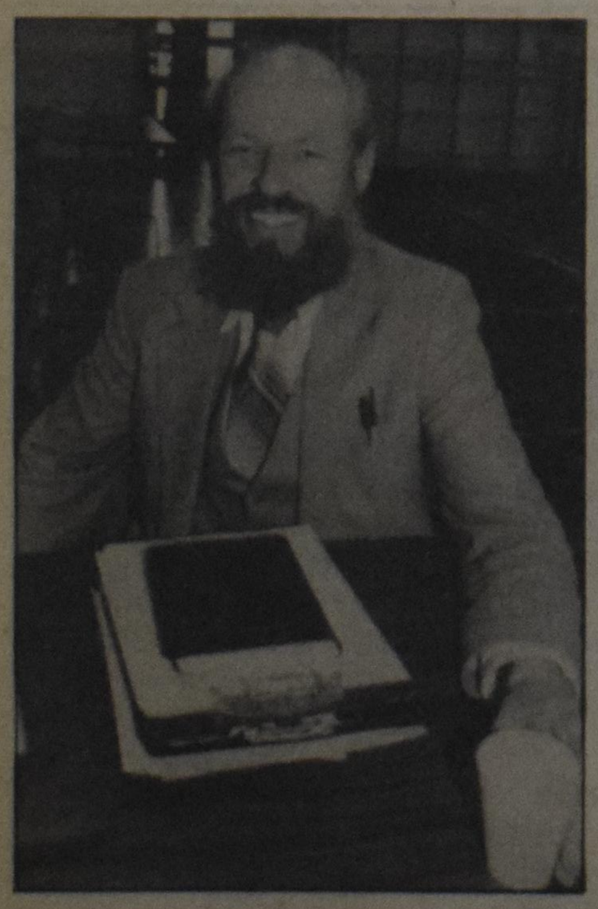

Photo: C.C. files

CRC Extension Fund Director, Harry Houtman.

Thinkbit

"We evangelicals are crazy. We work overtime proving the Bible is inerrant, and after we do, we refuse to accept what it says."

U.S. evangelist Tony Campolo — talking about how people disregard the Bible's teachings about concern for the poor.

Inventor finds simple solution for organic water pollution

Marian Van Til

BOSTON, Mass. — Korea's filthy Suyong River is now clean — in time for the September opening of the Olympics. It took only a month for the black, foul-smelling river to become hospitable enough for marine life to begin to return.

The Sportsmen's Club and Cedar Lake Improvement Association of New Prague, Minnesota, will no longer have to worry about a dying lake and thousands of dead fish accumulating under its ice in winter. No fish died last winter, nor are they likely to in the future.

A new dairy operation in Zumbrota, Minnesota, began to overwhelm a nearby pollution control plant. Instead of shutting down the dairy (and the town's livelihood), the situation was reversed in five days.

Even the St. Lawrence Seaway could be kept open — and clean — all winter, a potential boon to both conservationists and shippers, says Joe Durda, head of Aeration Industries International.

Photo: *The Christian Science Monitor*

The Aire-0_2 water-aeration device at work in South Korea's Suyong River: from stinking mess to clean and clear.

Injecting air into water

What makes these apparent miracles possible? A water-aeration machine, a simple, "natural" device dreamed up by Wisconsin inventor Steve Gwidt back in 1972, says a report in *The Christian Science Monitor*.

Gwidt's original device injected air into polluted waters by means of a small (2 h.p.) or larger (100 h.p.) electric motor which propels an underwater, rotating hollow shaft to which a propeller is attached.

There are several variations on that design: conventional aeration devices include the paddle wheel (which throws

See **ORGANIC** -- p. 2 ...

Natives urge churches to disavow pursuit of wealth

Bert Slofstra

WINNIPEG — Some 50 people, representing Canadian churches and aboriginal organizations, met together this summer in Winnipeg, and agreed to continue to work together toward a new and just relationship among the peoples of Canada.

The occasion for this meeting was a three-yearly consultation that is a part of the mandate of Project North, an interchurch task force on aboriginal rights in Canada, and the specific purpose of the meeting was to arrive at a renewed consensus on the future directions of Project North, as to its organization, its mandate and its activities.

Against their frustration at the government's continuing refusal to deal with them in good faith, the leaders of Canada's original peoples called for a strong alliance with Christian churches in pursuit of a course leading to wholesome and self-reliant life. They urged the churches to separate themselves from a secular society in pursuit of material wealth.

A long list

Natives witnesses informed us in spoken words and with videos how, across our land, the by-products of industrial society's fast development of natural resources is threatening the often meagre existence of native communities and their aboriginal cultures.

Their grievances make for a long and dismal list; their fisheries are threatened by the dumping of tailings from mining operations; logging roads intersect the habitat of wildlife; treaties "guaranteeing" their right to their life and culture are broken; endless court battles over land claims drain their earnings; violence and alcoholism and suicide follow on boredom and welfare dependence.

Throughout their reports a sense of frustration bordering on hopelessness was evident — a frustration shared in particular by their young people. Church representatives cautioned native leaders against meeting with violence the persistent denial of their claims to justice.

Especially convincing was an address by Mr. George Erasmus, the president of the Assembly of First Nations. He pleaded for an alliance of churches and aboriginal people striving together to give native people equal access to education, to adequate housing, to life-sustaining resources and to recognition in law. He alleged that the churches need to demonstrate that they are willing to break with their history of usually being on the side of the "state" in its treatment of native peoples in a new land.

On Sept. 20, in Toronto, the member churches of Project North will meet to develop a renewed and common mandate for their task force on aboriginal rights.

The Council of Christian Reformed Churches in Canada (CCRCC) has officially been a part of this task force for the past four years. The CCRCC was represented at this meeting by its executive secretary, Rev. Arie Van Eek, and by its appointed representative on this task force, Rev. Bert Slofstra.

In this issue:

A movie looks at drug and alcohol abuse p.8
The Reformed Ecumenical Synod moves into a new era with a name change, new constitution and changed membership p.9
A Christian rock singer from the U.S.S.R. moves to England and prophesies about the end times . p.10
Canadian Abraham Gesner: forgotten inventor of kerosene . p.12

Coming next issue:

- A look at an architectural marvel: Canada's new National Gallery.
- P.E.I. in summer: a great place to visit.
- Counsellor Sam De Silva believes in hugging.

News

Organic pollution can be stopped

... continued from page 1.

surface water into the air, infusing it with a little extra oxygen before it falls) or hoses laid along the bottom of the waterway through which air is pumped and allowed to bubble out. A modification of that, called Aire-0_2, is surface mounted but forces air deep into the water via underwater hoses and is a direct result of Gwidt's invention.

Pollution chokes out oxygen, but by injecting air into contaminated waters, the increased oxygen levels allow waste-consuming bacteria to take over and do their job. The increased oxygen lets these "good bacteria" work quickly and efficiently. All organic wastes (including sewage) and some chemicals can be cleaned up in this manner.

Slow start

Back in 1972 when the eccentric Gwidt presented his invention to a Wisconsin commission on economic development, telling them that "any fool could see" that it could clean up the world's polluted waterways, they weren't impressed.

Gwidt was right about his prediction but wasn't taken seriously until Joe Durda, a marketing expert and former U.S. Navy pilot, bought the patent rights from Gwidt.

It is Durda's company, Aeration Industries International, that manufactures Aire-0_2 and cleaned up the Suyong River. And the company is cleaning an increasing number of lakes and rivers worldwide.

The Suyong was cleaned with nine, 100 h.p. Aire-0_2s which were laid across the river. (An oil fence was also installed to catch floating scum.) The cleanup was done late in 1986. Within four weeks the river had

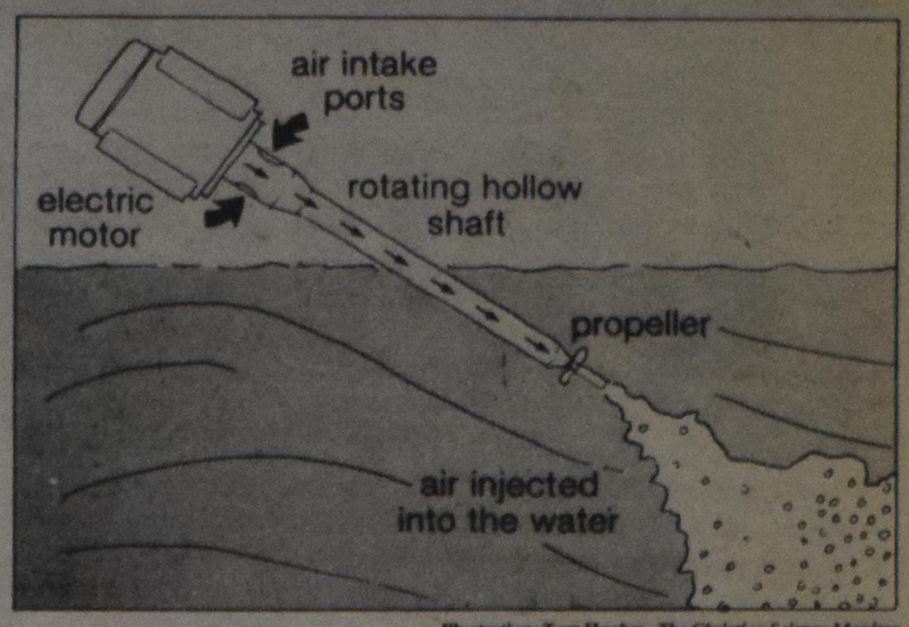

Illustration: Tom Hughes, *The Christian Science Monitor*

begun to return to its "live" state, much to the delight of the South Korean government. The Suyong is now clean and green — or blue: the point at which the river empties into the Husan Harbour, previously black and stinking, is to be the site of Olympic yacht races.

Though the Aire-0_2 was designed to clean up pollution, Joe and Dan Durda say that the "rapidly growing part" of their business is in Asia where "aquaculture" is big business. Asian fish farmers have found that putting aerators in their fish pens increases stock density from four to 10 times.

Only three out of 1,000 machines they sell are used for pollution cleanup. But the Durdas know their machines could revitalize world waterways; if only the word would get out.

Christian agricultural group develops stewardship library

GUELPH, Ont. (CFFO) — The documents, books, magazines, articles, news stories, tapes and videos about family farming and stewardship collected by the Christian Farmers Federation of Ontario (CFFO) during the past two decades are being turned into a reference library.

The Jubilee Foundation for Agricultural Research, the research and education arm of the CFFO, is cataloguing the material so that it will be a public resource.

"Our goal is to create an easily accessible reference library on family farming and resource stewardship issues," Elbert van Donkersgoed, Research Director of Jubilee said in an interview. "We'll do it by cataloging all our material on computer."

The work has been made possible by a grant from Ontario's Environmental Youth Corps Program. A co-ordinator has been hired and two university students are helping with the cataloguing during the summer.

The Family Farm/Stewardship Library is already open to the public but according to van Donkersgoed it is not nearly as user-friendly as they hope to make it. The library welcomes the donation of books, documents, tapes or videos that will add to this unique resource library.

B.C. workers graduate from disability to ability

Alyn Edwards

(Canadian Scene) — Thirteen disabled workers are the first graduates of an innovative computer skills school run by the Workers Compensation Board of British Columbia.

The first computer programming class of this type in Canada marks the transition from disability to ability for these injured workers. Sixty of the largest corporations in British Columbia are supporting the initiative by hiring these retrained workers as entry level computer programmers. Among the graduates are injured loggers and truck drivers as well as pulp and sawmill workers who can't return to their former jobs because of disabilities.

Typical is one-time jockey Mike Stiles. He had a promising career in horse racing until December, 1984, when the horse he was training slipped on ice and pinned him underneath. A broken neck has left Stiles in a wheelchair with only partial movement of his arms and hands. The Workers Compensation Board access ability program has landed him a job with B.C. telephone's maintenance of information systems, maintaining and improving existing systems.

Stiles has purchased a new sports car and is learning to fly an ultralight aircraft. The year-long course in computer programming at the Workers Compensation Board complex in the Vancouver suburb of Richmond has helped him secure a future without having to rely on a disability pension.

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest, Clarence Joldersma

Lessons from the summer of '88

Some of the major events of this summer are indications of the misplaced faith of our society. Our tendency is to become obsessed with our own powers, including our technological power.

We seem to require regular reminders of our limitations and false hopes. From that point of view, this summer has been a particularly instructive time.

Consider the following events:

• "The U.S. Navy's downing of an Iranian airbus put the spotlight on what some arms experts say is a pervasive U.S. military problem — too heavy a reliance on fallible computers to warn of attacks and tell friend from foe." This problem, experts say, afflicts "the U.S. nuclear early warning system as well." *(The Globe and Mail)*

• The stupidity of New York City's long-term custom of dumping its garbage at sea is exposed one more time. Hypodermic needles and other medical wastes are found washed up on New York beaches. A journalist reporting on the event comments that the 1980s may soon be viewed as the time "when the earth began to fight back."

• An explosion on a North Sea oil platform killed more than 160 people. Earlier warnings of problems went unheeded in the haste to extract as much oil from the sea floor as quickly as possible.

• An exceptionally hot and dry summer (the hottest in a series of unusually hot ones), together with record high pollution levels, prompted considerable speculation about the greenhouse effect and the global nature of air pollution caused by our industrial activities.

Sadly, it usually takes major disasters to shake us. Although we in the secular western world have long placed our trust in technology and economic growth as our hope and salvation, it seems that warnings such as these are becoming more frequent as the complexity of our inventions increases and their effect on human life and the natural environment more destructive.

These failures remind us of our fallibility and our misplaced faith. They remind us that God has limited our power in the way He created the world. And they are a warning that we cannot indefinitely abuse the gifts God has given us — including technology itself.

Failures would, of course, still occur in a world in which technology was not given such prominence. And in a world that is not yet fully sanctified, those with a technological faith will always attempt to use it to further their goals. But our technological development has grown far beyond our understanding of its effects. And the belief in its redeeming power has become so universal that the ways of those of us who believe otherwise seem to be a small minority.

Possibly events like these will add a degree of urgency to our vacation-time inclination to idly speculate, as we sit in our lawnchairs, about the state of our world. Perhaps these events will lead to some serious reflection on the hopelessness of what Christian economist Bob Goudzwaard calls "the idols of our time."

William van Geest is a political analyst and independent public affairs consultant.

Worker buyout project launched

(Canadian Scene) — Employment and Immigration Minister Barbara McDougall recently announced funding of $249,600 to investigate the best ways to assist worker co-operative buyouts of plants threatened with closure.

"Worker buyouts have proven an effective means of reducing job losses when industries undergo radical restructuring," said McDougall, "and we are always searching for positive alternatives in these situations."

The project will establish criteria for workers to evaluate whether an operation is worth taking over and managing on a co-operative basis. It will produce a manual outlining various technical details that worker and company representatives can use during actual or anticipated plant shutdowns. The manual will detail incorporation options, tax obligations, accounting issues, legal hurdles and legislative requirements. Funding has been provided under the innovations program of the Canadian jobs strategy.

The Canadian Co-operative Association and its member organizations have contributed additional funds to the project.

Pressreview

Carl D. Tuyl

Like geese and robins, money in Canada migrates — from you to Ottawa and from Ottawa to all corners of the dominion. The billions of dollars fly from the capital like jet planes departing from an international airport. One billion to the army; 1.2 billion, daycare; 1 billion, to the Yukon; 200 million, grape growers in B.C.; 14 million, and the end is not yet in sight. Like aspirin, carrots and air conditioners, votes are getting more expensive. In the manner of a bride spending money in advance of her wedding, Monsieur Mulroney is spreading the green stuff around in anticipation of the coming election.

★★★★

Parliament resumed its sitting after a two-week holiday. The free trade debate is about to set Ottawa on fire with the sparks flying to every nook of the country. John Turner and Ed Broadbent will pull out all the stops. The government will let them sputter for a while and then hit them with closure. The abortion issue is too hot to handle, and so they will not handle it, leaving things as they are: nobody knowing what is what.

★★★★

No rest for the pickets as mean Ma Bell remains as adamant as the union. Telephone service is almost normal as long as you don't need any assistance.

★★★★

The Dutch Boy in Victoria held his thumb in vain to the leak. Two of his senior cabinet ministers waved goodby, his trusted secretary who had managed to offend every living being in the province, including the janitor's cat, was shown the door. The Social Credit party is shell-shocked and the Supreme Court of Canada ruled that the B.C. government had no right to tell doctors where to practise. Premier VanderZalm keeps smiling, though, like a daily ad for his dentist.

★★★★

In Manitoba the Tories are going to perform the great magic trick: reduce the deficit and decrease taxes, all the while continuing the current hand-outs. Every minister of finance all over the world would like to know that trick. It's done with mirrors, I tell you. Anytime now we may expect the announcement of similar tricks in Nova Scotia, where voters will go to the polls on Sept. 6. The Liberal leader has already announced that he would overturn the ratification of the Meech Lake accord. Belligerent, these Liberals, aren't they?

★★★★

Look who made it to the *New York Times:* I-will-rip-it-up-Turner." There will be no N.D.P.-Liberal coalition "he announced to a spellbound American audience who wouldn't know a socialist if they came across one stuck like a meat patty in a Big Whopper. Anyway, it relieved us from the nightmarish prospect of a Broadbent-Turner alliance. That would be worse than three flat tires on a motorbike.

★★★★

And where do you think most murders per 100,000 population occur in Canada? Trashy Toronto? No Sir. Macabre Montreal? No, Madam. Edmonton, that's where. It is the murder capital of Canada, so says the *Ottawa Citizen.*

★★★★

Texaco Canada is for sale. There is a good chance that Husky Oil, which is controlled from Hong Kong, will buy it. Husky Oil uses outsized Canadian flags to sell their products. Pretty soon we will see a lot more of them on the highways. The stretch of highway that I travel frequently offers Big Macs, almost exclusively at the service stations. Eating with fingers is one of the signs that our civilization is regressing. But there is also uplifting news in the world of international business: a Vancouver real estate firm has bought the P.T.L. — lock, stock and air conditioned dog house, including enough mascara to paint the Vatican black.

★★★★

In a strategic pre-election defence move against the accusation of patronage, Monsieur Mulroney appointed a dyed-in-the-wool Liberal High Commissioner to Britain. In an equally cynic response, the Liberal accepted.

★★★★

The United Church's 388-member general council meets in Victoria next week. The discussion of a study report which recommends ordination of homosexuals will not only be followed with interest by the church's members, but will draw attention from the whole country. Anglican leaders from around the world recently dragged their church into the twentieth century by admitting women to the office of bishop.

★★★★

There is something strange afoot in the world. The Russians pull out of Afghanistan, the Cubans seem willing to get out of Angola, Iran and Iraq, whose spilling of blood almost equalled their combined export volume of oil, have decided to call it quits. Missiles are being destroyed both in Russia and in the U.S. What is this, peace breaking out? Don't cancel the doctrine of human depravity too quickly. In South America, guerrilla warfare continues, the Arias peace initiative stalled and the U.S. Congress is considering giving more and new arms to the Contras, the I.R.A. is thirsty for blood, and in forgotten Mozambique, the misery continues. In Ethiopia a crazed Marxist government continues to create hell for its citizens. Peace is a long way off.

★★★★

Along with all the trappings of capitalistic blessings, the sexual revolution has hit China. Sexual activity outside marriage is banned in that country, but that piece of legislation does not seem to enjoy a great deal of consensus and co-operation among the population.

★★★★

Jordan's King Hussein stepped into the international media spotlight by withdrawing its diplomatic services from the West Bank. The king announced that the West Bank belongs to the Palestinian people. He is leaving the West Bank now to the P.L.O. It is hard to interpret that move. There is no love lost between the P.L.O. and Jordan. Jordan also discontinued financial, administrative and medical support to the territory, which was under Jordanian rule from 1950 until 1967 when the Israelis captured it in the Six Day War. Somehow, the move reminds me of that old adage: with friends like that, who needs enemies?

★★★★

'Bilingualism has brought no peaceful co-existence to the Dutch and French speaking citizens of Belgium. The government has tried to diffuse the tensions by a law which de-centralizes a lot of authority. A sort of Belgian Meech Lake Accord.

★★★★

A consistory of the Gereformeerde Kerken in The Netherlands tried to reimburse one of its elders for loss experienced in the exercise of office: a rabbit which had the run of the house had eaten the rim of the elders' hat during family visitation. The elder refused the reimbursement. The next Sunday, upon leaving the chureh his new hat was blown by the wind into a canal. "Two in one week," the elder muttered under his breath, with rebellion in his heart. He remembered, however, the admonition of the *Heidelberg Catechism Lord's Day X* to be patient in adversity. He went home adding in his mind the cost of two lost hats. Twenty minutes later, his doorbell rang, and the members of the young peoples society stood before his door handing him his weed-covered hat which they had rescued from the stormy waters. Moral: office has its own rewards!

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

Assets climb in church lending fund

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retirement-planning money can be used for Kingdom causes.

Churches and schools benefit

At present 62 institutions benefit from loans from the fund, 34 churches and 28 Christian schools. Eleven of these are in B.C., and one each is in P.E.I., Nova Scotia and Alberta, with the rest being in Ontario. In the past five years churches and schools in B.C. have moved quickly to participate, but Albertans are not much involved because they use the Alberta North Extension Fund.

The fund was started in 1970 by Classis Toronto of the CRC. It grew slowly, with assets of only $76,000 by 1976, but with vigorous promotion assets grew to $1-million by 1982. In that year lawyer Rodger Cooper helped set up the RRSP program, which is now growing at a rate of over a million dollars a year.

There has not been a single default in payment from a church or school. Houtman says that the fund generally requires first mortgages and will not lend beyond 60 per cent of a property's assessed value. Repayment of the loans is flexible, and generally there is less repayment of principle in the early years of a loan because a community has less financial flexibility shortly after a major project is undertaken. Refinancing of loans from current higher interest rates is also possible.

The fund is a non-profit agency which functions under the auspices of Classis Toronto of the CRC. It has a board of five persons knowledgeable in business and finance which meets 10 times a year under the chairmanship of Tom DeVries of Orillia.

The board has approved the applications for loans of additional churches and schools who have asked for a total of $1.8-million, so there is a current need for more deposits, as is generally the case.

For church news see page 17.

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Editorial

Film about Jesus misses the heart of his mission

The crucial problem with the film *The Last Temptation of Christ* is that it is based on a heretical view of Christ's humanity. Author of the novel Nikos Kazantzakis, screenwriter Paul Schrader (a Calvin College graduate) and director Martin Scorcese are not heretical when they believe that Jesus is fully human. Orthodox Christians believe that too. Where these modernists go wrong is in assuming that Jesus' humanity harbours the same imperfections that haunt the rest of humankind.

Actually, the problem goes back to one's understanding of the fall of Adam and Eve. Orthodox Christians talk about the fall of humankind into sin as a negative event. They believe that the disobedience of Adam spelled doom for all and that what was needed was a second Adam, someone who would rescue the creation. This second Adam had to be fully divine and fully human, sin excepted. He had to be able to withstand *all* temptations. This rescuer came in the form of Jesus Christ.

Humanists believe that the so-called "Fall" was a necessary part of our growing up as a species. The knowledge of evil was a positive step in the development of humankind. But evil does get us into trouble, and we need all the help we can get in the form of inspiring models. But these models have to be truly "human," warts and all. If someone like Christ is to function as a kind of rescuer, he must also know evil by tasting of the fruit once in a while. Hence, the dream sequence that has Jesus making love to Mary Magdalene, whose love He had earlier spurned, thus driving her into adultery.

The Last Temptation carries a typically modern understanding of what it means to be human, also for Christ. The essence of humanity, according to this vision, is to struggle. And since Christ is fully human, He shares with us these struggles. "Christ's struggle is very much the way we all struggle," said Scorcese.

More Plato than Paul

A lot of mainline theologians who attended a special screening of the film seem to agree with him. They think of the film as a serious study of a vulnerable Jesus. They don't understand why fundamentalist Christians call the film irreverent or blasphemous. Their theology seems to be influenced more by Plato than by Paul.

The philosopher Plato painted a story picture of the struggle of human life in the dialogue *The Phaedrus:* a driver stands in a chariot which is pulled by two horses. The horses pull in two different directions — one in the direction of honour, the other, in the direction of appetite. The driver, called Judgment, has to keep his chariot going by harnessing the power of both horses and hopefully allowing the good horse to have the greatest influence with respect to direction.

The apostle Paul painted a different story picture of the struggle of human life in the book of *Romans:* A woman had a husband who was very hard on her. Only when this husband died was she free to marry a good husband. The first husband represented the law of sin and death. The second husband represented the law of the Spirit and life. People have to die to sin before they can hope to grow into the kind of humanity that God had in mind for them.

Liberal theologians and filmmakers don't know what to do with this rather simplistic-sounding business of dying to sin and being reborn into life. They are much more comfortable with the idea of a heroic tugging on the reins of spirit and flesh, honour and appetite.

A sympathetic Christ

The apostle Peter comes perhaps even closer to the theme of the film in Hebrews 4:15 — "For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are — yet was without sin." Here is where the film and the gospel almost meet; yet, they part company in the end. Yes, Christ was fully human, and He was tempted by Satan, perhaps even at the sexual level at times, we do not know. But we believe that he never succumbed, not even in his dreams. That confession makes Jesus truly the Messiah, the only one who can save us from our doomed existence.

Judging by various reviews and by interviews with the director, *The Last Temptation* is not a helpful film, even though we may agree that it is a serious film. It is a heretical film that will sow further doubts about who Jesus is and who we are as fallen creatures. It is a fictional film that will throw into confusion the historical details of the gospel accounts. And it is a humanistic film that will perpetuate the myth that the meaning of life is to be found in a heroic struggle by each individual without having to die to sin and having to be reborn by the Spirit of a sinless Christ.

BW

Letters

A positive image from childhood

When we were children, living on the farm with our parents, whenever a baby was due, we went to stay overnight with a great-aunt and uncle who were childless. The reason they had no children was because of intermarriage — they were cousins. People did not travel about the way we do these days, and so the village was usually the place where you met your prospective partner. Because of this a lot of babies did not survive birth or died when very young.

Aunt and Uncle were quite strict, but they meant well and they loved us. Not that this was shown in those days. You just felt it.

One thing I will always remember as it made a deep impression on me. At bedtime, Aunt and Uncle would kneel in front of their wall-closet bed *(bedstede)* and hold hands while they prayed for their own lives, for our parents and for us children.

Now that we are parents, we know that children bring pleasure and happiness but also pain and sorrow. As long as we can together pray for our family, the burdens seem easier to bear.

I am so glad that God gave me such a good example of the importance of a couple praying together. I am also glad to have a husband who will take my hands as together we pray for our family and friends and other matters.

Mrs. Matty Engelage,
Whitby, Ont.

"Clergy silence" extends to sermon

It is encouraging to note that Synod 1988 decided that churches ought to take a firmer stand on safeguarding "all confidential communication" between clergy and parishioner (C.C., July 8).

However, it seems that Synod has overlooked one important form of violation against a parishioner's right to confidentiality. This entails instances in which a confidential conversation between a parishioner and his or her minister reappears, vaguely disguised, in his Sunday sermon as an illustration of a particular point.

Even if the rest of the congregation comes no further than an educated guess at who the preacher is talking about, the psychological, emotional and spiritual damage to the unsuspecting parishioner can be substantial.

Trudy Joldersma,
Sarnia, Ont.

REFLECTION/RON DUBE

Eagles

A young eagle faces many dangers and obstacles as it takes to the sky. From the time it first leaves its nest, it is confronted with hydro wires, airplanes, hunters and the destruction of its habitat by humankind's "progress." Many a young eagle has lost its life in the attempt to spread its wings.

But the eagle's desire to fly is stronger than its fear of obstacles. It must fly to exist; without flight it is sure to die. So, the eagle spreads its wings and gives all that it possesses, heart, spirit and purpose, to flying.

As it matures, the young eagle will soon discover that the air currents can act to bring it to new heights — up where the obstacles of the land below pose no threat. By allowing the wind to do its work the eagle can soar for hours with a minimum of effort. By learning to allow the air to flow freely about it, it can use the wind to its benefit. The wind and the eagle work together.

I believe young Christians can identify with the eagle. As they attempt to spread their wings they face challenges in living, in belief and to their faith. Like the eagle, the Christian learns to allow his or her wind — the power of God's Spirit (Gen. 1:2) — to uphold him or her.

The maturing Christian is able to soar, adding to life's awesome beauty and freedom. By placing hope and faith in God's ways, the Christian may fly above any obstacle.

"Even those who are young grow weak; young men can fall exhausted. But those who trust in the Lord for help will find their strength renewed. They will rise on wings like eagles; they will run and not get weary; they will walk and not grow weak." (Isa. 40:30,31)

Ron Dube is a prisoner at Collins Bay Institution, Collins Bay (Kingston), Ont.

Expects clear trumpet sounds

You are to be commended for your clear stand and comments with regard to the editorial policies and statements of the *Toronto Star*.

It is deplorable that some Christians fail to recognize how secular journalism treats homosexuality, abortion, etc. merely as a social trend and not as a destructive element in our society.

Christian leadership compels one to be charitable, but at the same time requires identification and rejection of clearly secular directions in our world.

The *Toronto Star* simply regards religion as a social phenomena and, therefore, has no understanding, nor can it judge the impact of the gospel on the direction of man's life.

Persons in leadership positions in our Christian community cannot shroud Christian norms in "dilly-dallying" talk, leaving believers in doubt about the significance of Christian precepts.

I am happy to see that you have drawn the line.

F.J. Reinders,
Clarkson, Ont.

There are others

I would enjoy and appreciate a more charismatically inclined approach (for lack of a better description) as well as more news of the general Canadian evangelical scene.

I get the impression that Dutchmen think they are the best and only, or nearly only, Christians in this country.

My impression of the Canadian church could very well be the exact opposite.

Wm. Hengeveld,
Rocky Mountain House, Alta.

Feeling of intimacy

I have long wanted to tell you that I think *Calvinist Contact* is simply terrific, a wonderful medium for the Lord's people to express themselves about the problems and promise of being a Christian in today's world. I think you do a splendid job, particularly in terms of what I suspect are rather restricted resources.

There is a kind of intimacy and warmth and humanity that permeates the pages of *Calvinist Contact*, an atmosphere I find peculiarly attractive. I know of no other paper quite like it in this respect, and it is perhaps this as much as anything else that marks it a *family* paper.

I have tremendous respect for the way in which you open your pages to quite controversial topics important to Christian life.

Clifford C. Pitt,
Toronto, Ont.

Counter film verbally or in writing

Ban the movie that distorts the person of Jesus, editorial, C.C., July 22, 1988.

Generally I agree with the reasoning of the editor and doubt the wisdom to start an action to ban the movie.

However, the last two paragraphs of the article leave one with the impression that it would be better not to react to this film at all as individuals. May I suggest that a possibly more effective way to curb Satan manipulating those viewing this film is to present them with the biblical account of our Saviour, either verbally or in printed form?

D.H. Diepeveen,
Edmonton, Alta.

Beyond Belief

Longer Letters

Let's strengthen our communal witness

It's good to see 18 CRC ministers placing their John Henry under an advertisement in support of CPJ. Good cause. Good show.

Our people are easily persuaded to give money for Christian causes, but this fact puts an additional burden on organizations to be good stewards. Their funds must be accounted for in a responsible manner.

More than that, organizations must respond to changing times. In the case of CPJ, we are now living in a radically different society from the one some 25 years ago, when this movement was started.

If we could use a lone-ranger approach then, this is now no longer the case. We now have well organized groups, with qualified spokespersons in various fields of public endeavour. There is the CRC Council, the CLAC, Christian Farmers, Districts of Christian Schools, the Institute, Redeemer and The King's Colleges and scores of others, everyone with solid grassroots support and consultation.

When they speak, they speak on behalf of their members and are recognized.

Furthermore, we now have the Christian Heritage Party of Canada helping us to become a force at the political level. Such development must be recognized.

Wide range of expertise

In this day and age it is unreal to expect that a few people at CPJ have all the answers. Of course not, there is Christian vision all around us.

Rather than urging support for one small organization, our ministers do well to urge CRC members to first of all support the basic Christian organizations. There lies our strength!

When it is recognized, that the churches, the schools, the labour and farm movements have their own spokespersons and that a Christian political party has been formed, we cannot fund a CPJ unless it consults with all these bodies at the highest level, in order to speak with one voice to the secular world.

CPJ as think-tank

The era of the lone ranger is over, as has been shown on the front page of the July 22 issue of C.C.: Christian schools in B.C. on TV and Gerald Vandezande in holy rage, addressing school supporters in Burnaby, B.C.

This is the age of communication. We'd better get with it and start communicating and have regular meetings of executives of all our Christian organizations.

Too long we have been ships passing in the night. A new CPJ can become much more valuable in God's Kingdom speaking directly to our boards and leaders, than speaking for them.

A new CPJ must be a think-tank of highly qualified professionals available to Christian organizations in their struggles with the secular world.

Then we can have open communications, rather than those mentioned in the advertisement of the 18 ministers.

Dirk Brinkman,
Bowmanville, Ont.

Don't dabble in idolatry

On reading the July 22 issue of *Calvinist Contact*, I was disturbed by what I feel is a contradiction on the part of the editor. First you devote an entire page to interesting and informative letters and replies to your editorial of June 10 against a *Toronto Star* editorial. You conclude with your previous dynamite statement that "*The Star* is not known for a real interest in and understanding of religion." To support this sad but true conclusion, you have cited as proof that *The Star*, in the course of one week, carries about 70 pages of spectator sports as opposed to one page of religion.

This, Mr. Witvoet, is one of the reasons my husband and I are readers of *Calvinist Contact* and have been subscribers for many years. Not only does *Calvinist Contact* contain religious articles, but it covers issues from a Christian perspective, something sadly lacking in the secular newspapers and magazines that we also read.

However, after reading this most worthwhile and significant page, I turn over a page and what do I see? "Gretzky-Jones wedding no ordinary service" by Paul De Groot. In a society where the importance of spectator sports is greatly exaggerated and stars, be they in sports, movie or music, are idolized in an un-Christian and unhealthy manner, I am not interested in reading in a Christian weekly about this lavish nuptial ceremony.

Although I was pleased to discover that Gretzky is a "devout Anglican" and that Jones is a Methodist, I am disturbed by the fact that Jones has posed for *Playboy*, a feat already over-emphasized by the secular media. I also know that the couple, due to different and demanding careers, won't even be living together very much. I do not feel that this is a good example of a Christian family lifestyle and would rather not read about this marriage in a Christian publication.

I should add that my husband feels that, since this article did appear in *Calvinist Contact* and even though it did stress the religious aspects, he would have expected a commentary from a Reformed perspective, rather than another mere news report.

Joyce van der Galiën-Posthumus,
Oshawa, Ont.

Church

Marian Van Til, page editor

Latest attacks in the Mexican press compare Protestant "sects" to AIDS

Elizabeth Isais

MEXICO CITY (NNI) — A prominent Mexico City newspaper has quoted a Roman Catholic priest who says he believes Protestant "sects" should be compared to the AIDS disease because "AIDS destroys the defenses of an organism against illness; thus the ignorance of the faithful in regard to the doctrine of God leaves them exposed to the attacks of any of the sects."

Father Hermenegildo Zanuso was quoted in a long "expose" of Protestant sects conducted by *El Universal*, a prominent Mexico City newspaper, which devoted four full pages to the investigative report over a four-day period in mid-April.

The articles, all of which begin on page one, stress that "the sects are extensions of U.S. imperialism" and that their actions "respond to multinational interests." Statistics quoted by *El Universal* to support their report surprised many Mexican evangelicals.

According to the newspaper account, the state of Tabasco has the greatest "penetration of evangelical religions," with more than 280,000 believers out of a population of 1,250,000 — approximately 23 per cent. It also claimed that the state of Chiapas has a "Protestant population" of between 11.5 and 30 per cent, with at least seven communities claiming a Protestant majority.

The report further stated that in the state of Mexico, the number of Protestants multiplied six times between 1950 and 1980. And in the Federal District, where Mexico City is located, the Protestant population doubled in the same 30-year span. "Other studies have revealed that 167 sects are [located in this city], which has been classified by Catholics as a rabid unChristianizing campaign," according to one report.

The city of Matamoros, across the border from Brownsville, Texas, as well as other border cities like Tijuana and Ciudad Juarez, each have between 13 to 15 per cent Protestant populations, the report concluded quoting Mexican government data as the source.

What is particularly surprising to evangelicals is that official statistics from a variety of sources have never placed Mexico's Protestant population higher than 3.7 per cent.

The newspaper reserved its most scathing attacks for Mexico's Summer Institute of Linguistics [SIL] (known in the U.S. as Wycliffe Bible Translators), which is a special object of Catholic opposition in Mexico. The reports stated, "Catholic priest Flaviano Amatulli pointed out that blinded by their anticlerical phobia, government officials were unable to see the damage [SIL] was causing in Indian communities, since they not only infused new ideas but also little by little modified their customs and lifestyles until they finished up the Indian cultures."

A later article, published in *El Universal* on April 25, was even more hostile toward SIL, saying it has been "repudiated by the [Catholic] Church, ethnologists, sociologists and anthropologists." In the Mexican state of Oaxaca, says reporter Ismael Sanmartin, "its agents spread out and grow like mushrooms ... financed by the United States government."

Attorney Meliton Garcia Lopez is quoted as saying, "The history of SIL in Oaxaca is a black legend, violent, attacking national values and the natural resources of the country." He adds, "We proved that one North American from SIL was removing archaeological treasures and we decided to expel him."

The Catholic Archbishop of Oaxaca, Bartolome Carrasco Briseno, affirmed in the article that "Protestant sects and SIL specifically act as organisms that foment the planting and trafficking of drugs ...." Reporter Sanmartin states, "The local Catholic church, university authorities and popular representatives affirm that in this case their expulsion is called for."

Mexican evangelicals counter that if the accusations against them were based on any kind of facts, legal authorities would have pursued them long ago. "The truth is that we teach the Bible, we do not deChristianize, we do not steal archaeological treasures, we do not manipulate the people, we do not destroy the Indian cultures and we do not attack or fight back," stated Juan M. Isais, vice-president of the Mexican Evangelical Fraternity. "When the press prints such nonsense, few people believe it, and yet it is distressing to be falsely accused repeatedly by a church which claims to follow Christ."

Nevertheless, the true victims are the Indian believers. According to reporter Sanmartin, 51 families accused of being "followers of SIL" were recently expelled for opposing the leadership of their communities, and "municipal authorities were unable to avoid the burning down of their houses and their harvests by a multitude" in San Juan Lealao, in the Oaxaca mountains.

Four other evangelical families, in Yacochi, "received an ultimatum from local Catholics that they should abandon the town .... The government delegate was unable to impede the expulsion."

And in the village of Mataltepec, seven other evangelical families were expelled and forced to flee 60 miles away to the village of Tlacolula, where they sought refuge while their "plantings and harvests were divided up among the townspeople," the report concluded.

Churches join Canadian evangelical group

MARKHAM, Ont. (EP) — Two more denominations, the Foursquare Gospel Church of Canada and the Gospel Missionary Association, have joined the Evangelical Fellowship of Canada, bringing the total of EFC member denominations to 26.

The Foursquare Gospel Church, with head offices in Burnaby, British Columbia, was started in Canada in 1928 by Anna D. Britton as an affiliate of the International Church of the Foursquare Gospel, based in California. in 1981 it became an autonomous Canadian denomination while maintaining close fellowship with the sister church. The denomination has 36 churches from B.C. to Ontario with a combined membership of about 2,400. The Gospel Missionary Association is an Alberta-based association of churches. The 11 affiliated congregations are located in Alberta and the Yukon Territory.

REC to get new leader

GRAND RAPIDS, Mich. — Dr. Paul Schrotenboer, 66, is retiring at the end of 1988 as general secretary of the Reformed Ecumenical Council (called Reformed Ecumenical Synod until June of this year). Replacing Schrotenboer will be Richard Van Houten, 41, former missionary to Hong Kong and an expert in Oriental studies.

Van Houten's five years in Hong Kong included research work, "a lot of editing and news analysis," he says. He is from and now lives in Grand Rapids.

Schrotenboer says of Van Houten, "His strength is organizational and in public relations, in grasping the situation and having sensitivity to the issues." Van Houten admits that "Paul's more a theologian than I am."

The men are sharing the work load at present, each acknowledging the others' gifts. Van Houten will assume full duties in January. Schrotenboer is convinced the organization will fair well under Van Houten's leadership.

Schrotenboer has a "Canadian connection" as a former pastor in Ottawa and St. Catharines.

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A Presbyterian Comments

Learning to listen

Robert J. Bernhardt

The preacherly part of me is always impressed with how complex, from a human perspective, is the process of communication. Even words chosen with the utmost care sometimes falter in their desired objective. Add the possibilities for confusion that even subtle changes in voice tone can produce and the immensity of the problem multiplies. Despite such obstacles the preacher must strive to set forth the gospel with clarity and completeness.

Furthermore, the preacher cannot afford to forget that communication involves not only clear speaking but also careful listening. Without an audience of people who are trying to hear, the preacher's gifts are exercised in vain.

Also, unless preachers are content to deliver lonely monologues they must discover what their congregations are hearing from what they say. Indeed, since the preacher is always concerned to share the Good News and is also the pastor charged with the spiritual feeding of a part of God's flock, it is important to know what the sheep are thinking and how they are feeling.

Preachers bad listeners?

It is sometimes claimed that preachers tend to be bad listeners because they are too busy talking to really hear what others are saying. Although that generalization is perhaps unfair, I personally must confess that I do not find careful listening to be an easy or natural activity. It was, therefore, of considerable interest to me to attend a one-day workshop entitled, "Listening From the Heart."

I approached the workshop with positive expectations. It was being conducted by a personal friend whose skills at listening and sharing the faith I had come to respect and appreciate. This person spends most of his time working with people in prisons and jails — places where everyone has a story that needs a listening ear and where the events of the past still very much dominate the living of the present.

The day was an even richer experience than anticipated, filled with insights and ample food for reflection. Together in one room where approximately 20 people who had come to learn and share together. Some of the participants were prisoners released on day passes. However the rest of us, too, had left our usual walls behind us to meet amidst the anonymity of a place where first names were all that were disclosed.

The leader for the day, known familiarly as "Case" or "Casey," with quiet words and some gentle nudges helped us to grasp some fresh insights and to participate in some challenging exercises. His objective was to make us more aware of what it really means to listen attentively and caringly — to hear more clearly what people are actually saying. The exercises enabled participants to experience anew (or for the first time) what it feels like to share one's own feelings with some assurance that someone is really trying to listen. Under Casey's leadership we were encouraged to seek out honest, helpful and Christ-like responses to what others share of their hopes, fears and dreams.

I came away feeling that though there was nothing wrong with my hearing, I had certainly gained some skill and insight about how my listening could be improved. Learning to "listen from the heart" is an experience that I would commend to anyone who wants to be better equipped to live out the Christian's calling to be compassionate in the name of Christ.

Post script: The workshop "Listening From the Heart" was conducted by Casey Vander Stelt of Hamilton. Casey works full-time with prisoners and distressed people under the auspices of a registered charitable organization called "Self-Discovery of Imprisoned Persons." Such occasional one-day workshops are only a small part of his work. I must quickly acknowledge my bias, for I have served on the Board of Directors of S.I.P. since its establishment in August 1986. However, my own positive impressions of Casey's efforts are supported by the testimonials of many who have been touched by his work.

As an example, the following quote is from a letter recently received from the Rev. Homer Samplonius of Clinton, Ont. Commenting on one of Casey's workshops he writes, "Though not a trained orator, Case held us spellbound. He is a master teacher. But that, important as it may be, is not the real strength of Case's ministry. It was his insight into human nature, his readiness to be vulnerable himself, and his complete integrity that appealed most to me. ... Case spoke from personal experience, ... his message was clear, convincing, and very helpful."

Robert J. Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

There is a hell

Photo: "*Mouth of Hell,*" anonymous woodcut

Cecil E. Burridge

Donald, a young man in his mid-twenties, almost died a horrible death. As a prank, some of his friends splashed on his clothes some of the gasoline that he had been using to clean auto parts. One of the friends then playfully pointed a lit blow torch at Donald. His already greasy, oil-soaked coveralls burst into flame.

Horrified at what they had done, the friends tried to put out the fire with their bare hands. Donald had greater presence of mind. The car on which he had been working was parked in his own driveway on the bank of the East River, Nova Scotia. After a 40-foot run, Donald plunged into the river.

When I met Donald he had been hospitalized for several weeks. All his burnt flesh had to be washed away and skin had been grafted to the more severely injured parts of his body. The pain was constant but he was alive.

I stood by his hospital bed and pointed out to him that the pain he was then enduring would one day cease. He would have scars but they would be hidden beneath his clothing. In contrast, the fires of hell never cease burning and hurting. Those who are condemned to eternal torment arrive in hell because they do not do what has to be done to avoid the place.

Donald listened with rapt attention as I told him about Jesus, his love and death on the cross to redeem sinners. He told me later that he listened intently because it kept his mind off the pain he was enduring. The thought of enduring such anguish forever helped him absorb the gospel message and he received Christ as his Saviour.

There are a lot of people who do not believe there is a hell — perhaps some church people. And there are those who are offended when the preacher speaks about hell and doesn't apologize for it. They say God is love and we should dwell on that fact.

It is true that God is love but He is also a God of anger. And his Holy Word says that He will cast into hell all who do not receive his Son. It is all very well to make people feel comfortable and speak of the God of love; but people will not be comfortable when they end up in hell. They will wish that someone on earth had told them how to get to heaven.

Forgiveness and eternal life is freely offered to all. Jesus endured terrible agony on the cross and when He cried out, "It is finished" (John 19:30) he was announcing to the world that his redemptive work on our behalf was completed.

The fact is, unrepentant men and women condemn themselves to hell because they reject Christ. Be not deceived — there is a hell. Jesus referred to it as a place where there will be "weeping and gnashing of teeth." (Matthew 8:12) Of its continuing torment He said, "Where their worm dieth not, and the fire is not quenched." (Mark 9:46) Hell is real!

I was delighted when Donald received Christ under my guidance and instruction. When he was well enough, he started attending church and had his name inscribed on the church membership roll. I would be delighted if someone, as a result of reading this, would receive Christ and have his or her name written in the Book of Life.

Cecil Burridge is a retired minister who lives in Oro Station, Ont.

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Family/Media

small talk

Alice Los

"Thanks be to God who laveth a thirsty land"

I would hope that every North American has learned to appreciate rain this summer. Now that our collective, cock-sure reliance on predictable weather patterns has been challenged, we should no longer dare pull up our nose at a rainy day. Ever.

Good weather, which may be rain or shine in season, is a gift from God. In weeks gone by, when I have seen storm clouds gather on the horizon only to watch them drift off aimlessly again, I was reminded of words in Isaiah 5: "I will command the clouds not to rain on it." Did I hear God laugh at our unspeakable arrogance?

Finally, on a wonderfully dark morning the heavens opened up and as I sat looking out my kitchen window, I loved every drop of that driving rain (even though I was well aware that some of our children were to start their vacation that very day).

Later, during our own holidays, when my husband and I drove into a part of the province where the soil still lay baked to a hard, unyielding crust, I became uneasy again on behalf of all those whose lives are so intimately connected with the land and what it produces. We were heading for a visit to the farm and as we passed more withering fields my apprehension grew.

As if to assure me that all was not lost, there were stretches where the corn stood tall and green and the grain was ripening well. I noticed also how the area was generously endowed with natural beauty as fields and woods and gentle slopes seemed to have been meted out in perfect proportion. My spirit lifted and as we turned into the laneway, crops were forgotten and five beloved, big and little people had all my attention.

Affinity for farm life

As always, there was much to talk about, and this time, on a newly acquired farm, much to be seen. Affinity for the land and love for animals has been bred into our children's genes through their paternal ancestors. I, through long years of exposure to so much enthusiasm, now share some of that interest. After supper I wandered over to the barn. I had heard of an imminent birth. I found our son, his right arm up to his elbow inside the pregnant cow, gently but firmly helping the birthing process along. I joined the others already standing at the sideline and I watched with growing respect and pride as the young farmer went about his business.

When the moment of actual birth threatened to be unduly delayed, our other son stepped into the ring to lend his muscle power to his brother's while the rest of us encouraged the labouring mother. After a few more tense minutes a beautiful heifer calf lay at our feet. New life! The experience warmly coloured the rest of our evening together and we laughed a lot.

That night, as another token of God's grace, it rained. As I listened to that rushing water I thought of my latest namesake, safely tucked away on fresh straw in the barn.

Alice Los lives in Kemptville, Ont.

Cinema summaries

Marian Van Til

Clean and Sober

Rated AA
Stars Michael Keaton, Kathy Baker, Morgan Freedman, M. Emmet Walsh, Tate Donovan
Directed by Glenn Gordon Caron

Clean and Sober is a sobering look at drug addiction and alcoholism — not the kinds of addiction we can neatly relegate to the down and out, society's losers; but the kinds that engulf your Yuppie next-door neighbour, your hyper co-worker, your tense father, your unhappy sister. Or you.

Michael Keaton, excellent in his first dramatic role (he usually does comedy), plays Daryl Poynter, a fast-rising, quick-thinking, smooth-talking corporate real estate salesperson — and a cocaine and alcohol addict.

Daryl has "borrowed" $92,000 from his company's escrow account to help finance his cocaine habit. Even so, he doesn't recognize himself as an addict. He has a good life, and his drug and alcohol use are purely social.

Everything starts to unravel, however, when a woman who spends the night in his apartment has a heart attack there, after overdosing on the cocaine she has brought along for both of them.

Scared that the police will implicate him in her death if she dies, and worried they will also find out about the money he took, Daryl looks for a way to disappear for a while. What better way than to pretend he's an addict and check himself into a 30-day program at a rehabilitation hospital?

The remainder of the film focuses on Daryl's relation to the other abusers in the program, to his social worker, and to his eventual A.A. sponsor. It chronicles his slow journey to the realization that he, Daryl Poynter, is indeed an alcoholic and a drug addict.

Clean and Sober is a dramatic, clear-eyed lesson about addiction's slavery. It doesn't sensationalize, nor does it preach. It doesn't need to: its visual/verbal images are all you need to get the point. Though it powerfully makes a point, this is a movie that doesn't make you feel like that was its sole purpose.

Daryl doesn't change overnight; his life is not suddenly rosy after he finally admits his addiction. He loses much that was important to him, including a woman he had begun to love. It takes him a while to learn that you can't control someone else's addiction, that you can only be responsible for your own.

This is not a Christian film; but it is a moral, honest film which sees fallen reality the way it is and accepts that each of us is, and must be, responsible for his or her own actions.

Because, like the rest of humankind, Christians are far from immune to addiction, *Clean and Sober* is an important film that should be seen and talked about by them.

Spanish children's television program will teach Bible

QUITO, Ecuador (EP) — Latin actors and puppeteers are working with U.S. missionaries and HCJB World Radio (Heralding Christ Jesus' Blessings) to produce a Spanish children's program that will teach biblical principles to children nine to 12 years of age.

Children's programming is very limited in Latin American countries, where about 40 per cent of the population is under 14, says Ken Haron, director and producer of Harmonyland. Although "Plaza Sesamo," the Hispanic version of "Sesame Street" is broadcast as well as "Lugar Secreto" or "Secret Place," a story time program, "the balance of TV programs for youngsters is game shows and cartoons," explains Haron.

The program, a 13-part series, is being filmed at Teleproducciones Vozandes, the HCJB TV studios in Ecuador, and will be distributed to TV stations throughout Latin America. HCJB also hopes to market the program to TV stations throughout South America and to stations in largely Hispanic areas in the U.S.

Each half-hour segment of the program will concentrate on a specific theme such as sharing with others, a personal relationship with Jesus Christ, or preventing gossip. Also featured are crafts, cooking, games, a memory verse and Spanish music.

Harmonyland is the creation of Nanci Ralph of California, who came up with the concept for the program and designed life-sized puppets. Eight writers spent a year producing the scripts in Spanish and several others worked on constructing puppets.

Also in the works is a Harmonyland magazine that will contain puzzles, games, stories and other entertaining and educational features with a clear presentation of the salvation message. The magazine is designed as a follow-up tool that will encourage youngsters to make personal decisions for Christ and link them to local churches.

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A New Creation

Renewal in Christ's Church

A report prepared for Classes Hamilton and Niagara of the Christian Reformed Church by "The Task Force for Renewal": Rev. Jack Quartel, Chairman
Rev. Richard Stienstra
Rev. Jack Vos, Reporter
Dr. Jack Zeyl

Note: The decision to appoint this taskforce was part of the classes' consideration of the issue of CRC members participating in Koinonia-Cursillo.

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Feature

Reformed Ecumenical Council: learning the meaning of ecumenicity

Photo: Richard Van Houten

REC delegates from diverse places confer over coffee at the council's June meetings in Harare, Zimbabwe.

Marian Van Til

Forty-two years ago, after a group of Reformed churches decided they would benefit from interchange among themselves, the Reformed Ecumenical Synod (RES) was formed.

The RES's constitution states that member churches have covenanted to "work in union in the labour of the Lord with the purpose of manifesting the unity of the Church of God, seeking for common positions on problems that face us, devising joint ministries in evangelism and social action, searching for a common evaluation of the many new, sometimes disturbing, movements of our day."

"In these, our accomplishments have not been spectacular, but they are there to see for all who will but look," RES General Secretary Paul Schrotenboer said in June at the group's latest quadrennial gathering in Harare, Zimbabwe.

Influencing South Africa

In evaluating RES's present position, Schrotenboer sees progress "even in some of our greatest difficulties." The most hopeful development, he says, is "the convergence that is developing in Southern Africa on race relations."

"The differences have narrowed even while the tensions remain high. We have, to be sure, not reached full agreement on the race issue, and that may perhaps still be far off," Schrotenboer told RES delegates, "but we are on the way and that makes it fitting that we show thankfulness to God; it also gives us hope for the future."

Schrotenboer states convincingly that at this point in history, the RES may be the only group in the world that has any real ability to positively influence the white South African churches in regards to apartheid.

The nature of ecumenical fellowship

There are, however, major problems facing the RES. The most contentious issue of this summer's RES meeting was related to the nature of the RES itself: which churches should be granted or denied membership and why.

Schrotenboer points out that the group's very name, incorporating the word "synod," has had a tendency to make some member churches take the attitude that relations among member churches are comparable to the relation between a denomination's lower assemblies and its synod(s), i.e., the synod both gives biblical advice and, as final arbiter, keeps classes and individual churches "in line."

Thus, some RES members believe it is their place, even duty, to "discipline" members who they believe are embarking on unbiblical paths. (When does a church have a right to question the stance of a member church and when is it meddling in internal affairs?)

A majority of members felt that the RES may, and often *must,* try to influence members to do what is right (e.g. re South Africa or attitudes toward homosexuality) but its place is not to *discipline* members in the same way that a council or consistory might discipline congregation members.

New name, new constitution

To avoid confusion as to the nature and extent of its role, at the June meetings the RES voted to give itself a new name, changing the word "synod" to "council."

It also adopted a new constitution, the revision of the old one having been a 10-year process. The new document gives the RES (now REC) an organizational form that will better suit an ecumenical body of evangelical Reformed churches. It wants to provide a proper framework for common action without encouraging intrusion in the internal affairs of member churches.

Dissention in the ranks

The necessity of clarification on the organization's structure and role became especially clear when the Orthodox Presbyterian Church (OPC) wanted the Gereformeerde Kerken in Nederland (GKN) to be expelled from the group because of its allowance of homosexuals in church offices (and its method of biblical interpretation). The majority (by a vote of 34-22) of REC members refused to dismiss the GKN, feeling that they could not be an influence for good if the GKN were excluded from their fellowship.

As a result, the OPC and the Reformed Churches of New Zealand have withdrawn from the REC and two other churches are provisionally suspending their membership.

It has been no secret that for many years the REC has been experiencing what Schrotenboer calls a "crisis of confidence" which confessional unity alone has not been able to avoid.

Schrotenboer sees previous problems, which culminated in events at Harare, this way: the question that must be raised is "whether the classical confessions by themselves provide an adequate basis for an international Reformed fellowship of churches which aims at common positions on current issues, or whether, in addition, a Reformed ethos, a common approach to problems, is not also necessary. And if this is the case, how can such an ethos be attained?"

Photo: Marian Van Til

Richard Van Houten will become the Reformed Ecumenical Council's (REC) new general secretary in January 1988.

He notes that most older REC members come out of a "heritage of secession" which places "greater stress on truth than on unity." Without a doubt, he says, that mentality has played a role in this summer's events.

At the same time, Reformed churches have always admitted the need for constant reformation, i.e, "we have not *arrived,*" our confessional standards are not flawless — they are not necessarily (after four centuries) "fully adequate to express in relevant terms the meaning of revealed truth," particularly in the lives and work of Reformed churches in the Third World.

Schrotenboer told delegates that what they need is "a common Reformed Christian mind, ... the mind of Christ." That would mean not only a common heart direction but one of "loyalty to truth and mutual forbearance in love."

This was Schrotenboer's parting message to the REC. He will retire at the end of this year, to be replaced by Richard Van Houten. (See box, p. 6)

Pointers toward genuine unity

Based on his vantage point of 25 years as general secretary, Schrotenboer gave the REC five "pointers" — not mere hints but "Bible-based signs" — encouraging them to search for "a way to correct and heal, but not to estrange and expel."

His insightful admonition:

1. *Stress more emphatically the one holy catholic and apostolic church.*

Church unity, like charity, should begin at home, but it may not end there. At times we have been so engrossed with our own insights, theology, problems and fellow churches who have severely strained the family tie that we have let recede from our horizon the church which is "elect from every nation, yet one over all the earth."

2. *Harness the tension between tradition and change.*

"We shall never persuade the world, nor really convince ourselves, that *semper reformanda* is a living principle in our churches unless and until we develop an *attitude of self-criticism.*

3. *Make creative use of the tension between unity and truth.*

Schrotenboer challenged REC churches to "make our confessions true 'forms of unity,' not hammers to drive wedges among those who, in final analysis, share like precious faith in the one and only Saviour."

Recognize "the essential truth that identifies people as people of God." Admit that our understanding of the truth is not co-extensive with the Truth revealed. The other side of that coin is "our tendency to depart not only from our tradition but also from the scriptures." In all that, recognize our complexity in the brokenness of the church.

4. *Learn to cope with our differences.*

Discern the difference between "permissible (even though objectionable) opinions and intolerable error," and "recognize the many non-theological issues of our divisions.

5. *Place greater emphasis on the need to demonstrate the authenticity of our words.*

Move forward in the sharing of resources, accepting the church's social calling.

Optimism despite losses

In 25 years, Schrotenboer has had one growing conviction: that Christ is "our comfort, our solid rock not only in our personal life but also in the ecstasies and agonies of church life."

God, he says, continues to "gather from the whole human race that one church of which we are and will remain living members. It is that one holy catholic and apostolic church of which we in the Reformed tradition are a small part."

Our confession of the universal church must become a *control belief* in our lives.

"It should assume the force of a directive for action as we seek, together with all the saints, to attain to the unity of the true faith."

Our Lord's promise that the forces of hell will not prevail against his church do not, of course, mean that ecumenical organizations or even Reformed denominations will forever stand secure. Instead, Christ's word of victory is "directed to all those people who in every place call upon [his name] and serve him as Lord."

In that context, the REC will, "under his guidance continue to be a force for truth and unity in the years ahead in the midst of our broken world and broken church.

That, says Schrotenboer, allows no room for defeatist attitudes.

Feature

Bert Witvoet

Valeri Barinov has an unquenchable thirst to spread the gospel of Jesus. He preached the gospel in a KGB prison as well as in a labour camp. He's been preaching it in the West ever since he, his wife, Tanya, and two daughters, Zhanna and Marina, were allowed to leave the Soviet Union seven months ago.

This thirst is the gift he received from the Spirit, he says, given to him two weeks after he accepted the Lord Jesus in 1967. For him, baptism by the Spirit does not necessarily mean speaking in tongues. He does very little of that. The Spirit gives many gifts, he says, and after the gift of love, preaching the gospel is the greatest gift.

Barinov was in Canada for a week in July and he and Wally Featherstone of Open Doors stopped by the *Calvinist Contact* office. He asked if we would publish an open letter he wrote to Gorbachev in which he is asking the Soviet leader for permission for himself, his band and individual missionaries to begin the "International March for Jesus" in the Soviet Union in August-September 1988.

Clandestine rock

Born in Leningrad in 1944, Barinov is the leader of a Christian rock group called "Trumpet Call." Together, they produced records and tapes for distribution in the Soviet Union. If anyone thinks that recording Christian music a few years ago was easy, he or she should hear Barinov explain how such recordings were made. There were secret phone calls and secret places to record, one voice or instrument at a time; what normally takes a month took over a year to complete.

It was that kind of work that lead to a surprise arrest at a subway station, and then to a nine-week stay at a psychiatric hospital. There, drugs were administered that rendered Barinov nervous and made it difficult for him to concentrate. He prayed a lot to keep his sanity. Protests from the West mercifully cut short this treatment. After that, however, Barinov served a two-and-a-half-year prison and labour-camp term.

Fulfilment of prophecies

As one listens to Valeri Barinov talk, his love for Jesus sparkles in his eyes and ripples in his voice. He sees communism as the greatest evil that has ever beset the earth. That's because communists make it their business to deny the existence of the Creator God, he says. "This evil system is responsible for the death of 66 million people across the globe.

But Barinov sees the work of Mikhail Gorbachev as a hopeful development. "All Christians in the Soviet Union are praying for Gorbachev," he says. God is using him according to the prophecies of the book of Revelation. The application of specific prophecies to the Soviet Union is a little strange for most people, but startling.

Barinov's interpretation of Revelation 17 leads him to conclude that Petrograd, where the 1917 Communist Revolution started, received the name of the anti-Christ when it was called Leningrad. Like the harlot in Revelation, this city sits on many waters. The move of the government to Moscow brought to fulfilment the prophecy of the woman sitting on the seven heads. Moscow is situated on seven hills, he points out. (So does Rome, as other interpreters have noted.)

Barinov says that God has placed a mark on the forehead of Gorbachev and that Gorbachev is the sixth king. "The Book of Daniel, chapter 12, says that in the last days there will appear the great prince Michael who will stand for my people," he writes in an open letter to Gorbachev. (See box this page)

Barinov considers himself to have a special mission. He let his hair grow, after he had been shaved bald in the labour camp, to remind himself that he is a prophet. But there is a second reason: he wants to be able to connect with hooligans because he was once one himself. His earlier hippy life was an expression of his search for peace and love. Jesus filled the emptiness he felt. Now Barinov is able to share that peace and love with punkers and prisoners. A few years before he left the Soviet Union, he had started a youth centre for street kids.

Learn English

How then did he end up in Great Britain, where he and his family now live? Barinov says two prisoners, whom he had baptized in jail (in itself quite a difficult and secret operation with guards looking in every 20 or 30 seconds) were given separate visions by the Lord of him getting onto a plane and leaving the country. Even before that, an old woman had prophesied that he would some day leave for Great Britain and that he should begin to learn English. She repeated this message to him a few months later.

And so several years ago Valeri began to learn English to prepare himself for the time that the prophecy would be fulfilled, which was towards the end of last year. He had written Gorbachev via British friends, saying that he be allowed to produce music with his rock band and that this would help the policy of *glasnost*. He asked that if his message were considered ideologically undesirable, he would be allowed to leave the country.

Barinov's friends passed the request on to members of the British Parliament, who raised the issue in parliament.

Prime Minister Thatcher brought his request to Gorbachev's attention. Not long after, immigration officers told Barinov and his family that they would be sent to Israel. "That's what the Soviets do," he says. "They ship everybody they want to get rid of to Israel." From there, friends invited the Barinov family to come to Great Britain.

Living in expectation

Barinov is convinced that we live in the last days. He sees many signs. Christians in the Soviet Union talk about "the mark of Michael" when referring to Gorbachev's birthmark. After Gorbachev will come a great oppression, Barinov says. That will be the short rule of the seventh king, and then there will be a battle in the Middle East.

What Barinov finds strange is that so many Christians are not living in the expectation of the return of Christ. Unbelievers think we live in the last days, he says, but Christians don't seem to want to think about that. The hole in the earth's ozone layer, the changes in the Soviet Union, the pollution of the environment are all signs we should take seriously, according to him.

There is no mistake about Barinov's expectations. His band is called "Trumpet Call" and the lyrics of one album sing out: "Listen, world, all prophecies are being fulfilled," "We await the coming of Jesus," "Still more time to repent, still more room to be saved," "He's coming, He's coming; listen, all you people!"

"Is it hard rock?" I ask him. "Oh yes," he answers. But Wally Featherstone says, "No, not what we call hard rock. I don't like rock music generally, but I like his music. You can even understand the words."

But Barinov says again, "Yes, it's hard because it's real." He explains that by "hard" and "real" music he means good music like that played by symphony orchestras and sung by good choirs. (A tape of him singing English songs features a combination of hard rock and classic rock sounds of the '60s.) Valeri Barinov likes music that is as hard and true as the reality of God's creation — music that implicitly confirms that evil is dark and strong, but Jesus is stronger. "Jesus is alive," he says, while flexing his muscles and smiling broadly; "and He's coming back soon. Very soon the sixth seal will be opened."

"There were secret phone calls and secret places to record, one voice or instrument at a time; what normally takes a month took over a year to complete."

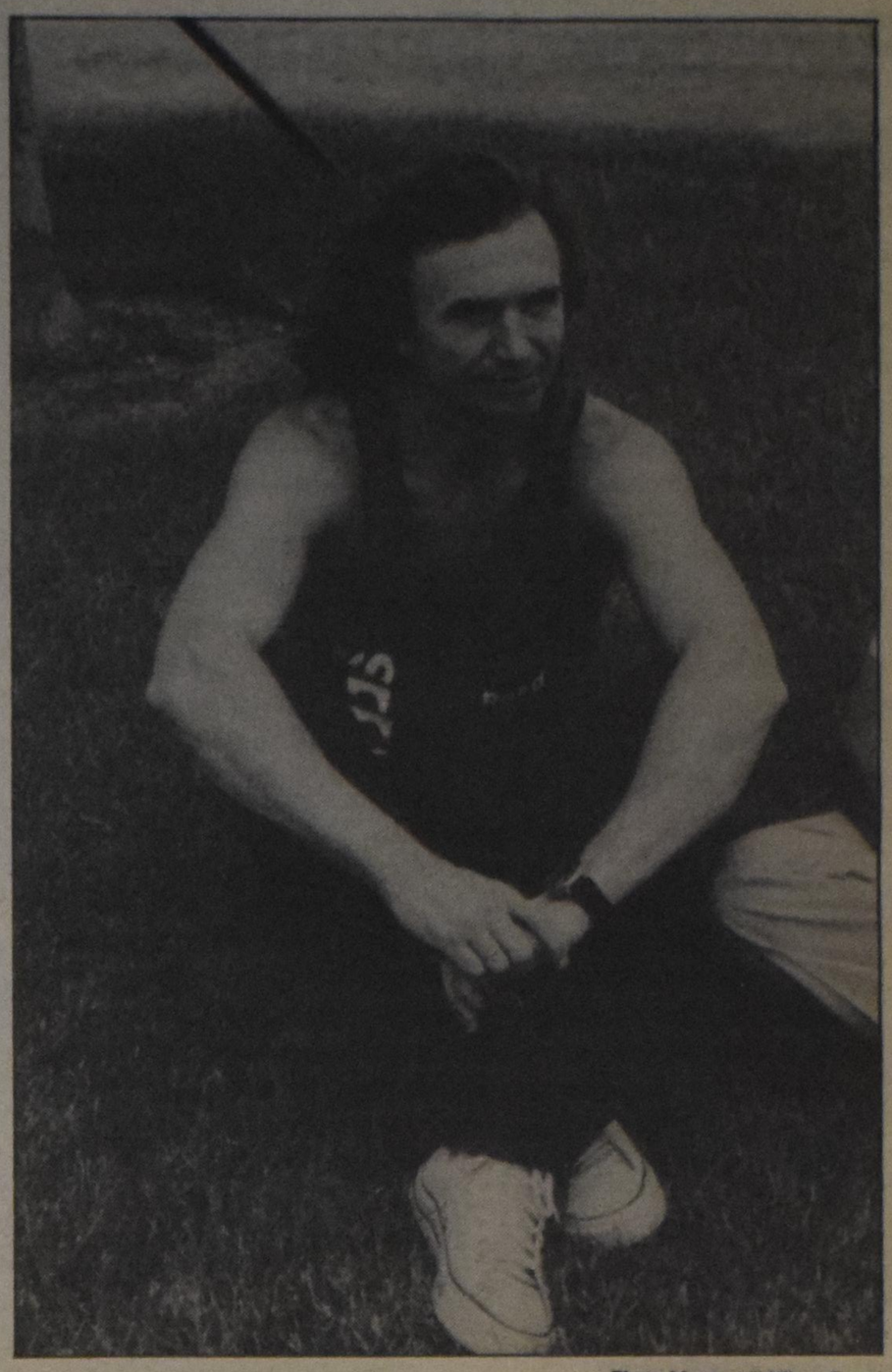


Photo: Margaret Griffioen-Drenth

Barinov (l.) is equally comfortable sitting on the grass as on a chair as he is interviewed by the editor.

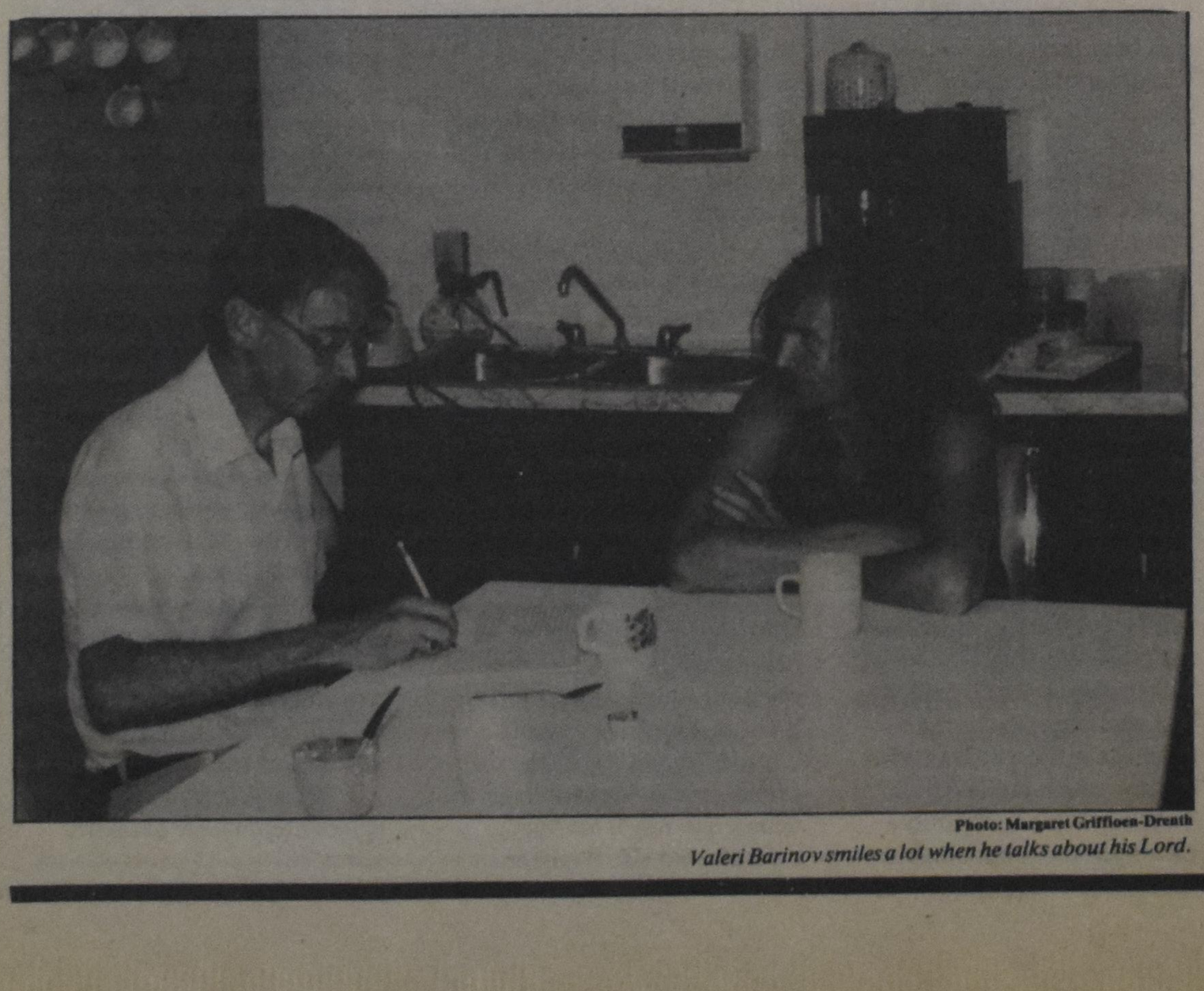


Photo: Margaret Griffioen-Drenth

Valeri Barinov smiles a lot when he talks about his Lord.

"What Barinov finds strange is that so many Christians are not living in the expectation of the return of Christ."

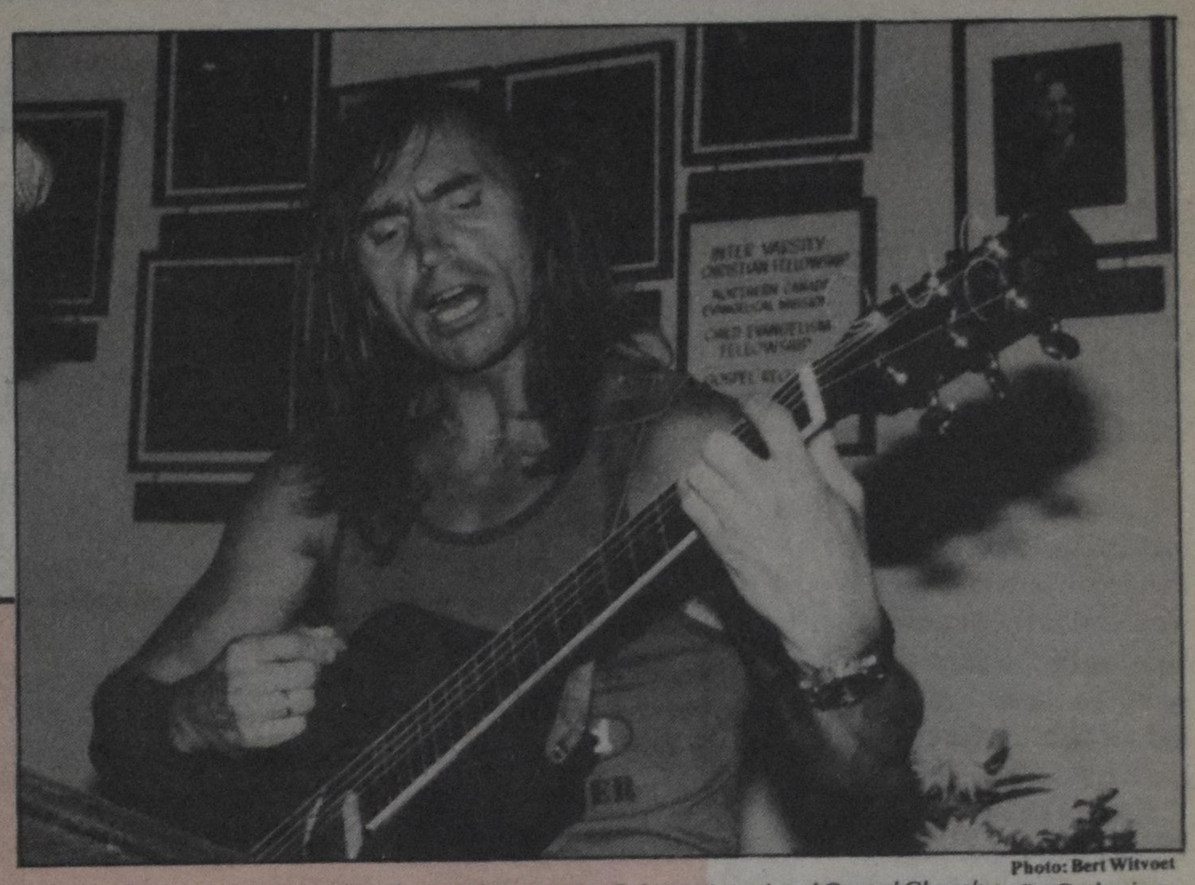


Photo: Bert Witvoet

Barinov gave a speech and sang a few songs at Calvary Associated Gospel Church in St. Catharines.

Russian rock prophet speaks and sings about the last days

...n appeal to the General Secretary of the CPSU, Mr. Michail ...achev, President of the United States, Mr. Ronald Reagan, Prime ...ter of Great Britain, Mrs. Margaret Thatcher, and to all people of the ... from "Trumpet Call."

...r God so loved the world, that He gave ...y begotten Son, that whosoever ...th in him should not perish, but have ...sting life." (John 3:16)

...Lord Jesus Christ died for the sins of all ...ity on a shameful cross, having created ...urch by the price of his holy blood and ... body. But after death He arose, and the ...le proof of his resurrection is that in spite ...ersecution of Christians his Church is ...ve until this time, having existed nearly ...ousand years. And Christ said that in the ...ys before the end of the world He will ...o the earth for the second time to take his ... to the Kingdom of his heavenly Father, ...Kingdom of eternal life. He will not take ...ocrites and Pharisees, from whom evil ...tes, but He will take those whose hearts ...ed with the Holy Spirit, the Spirit of God ...ose who are moved by the spirit of love, ...d is love.

...when shall the Messiah come again? ...clearly says in the gospels that no one ... the day or the hour of his return except ...venly Father, but by the signs we will ...hat his coming is near. The main sign of ... days is the restoration of Israel as a ... by the God of Israel. And now Israel is ...ting the 40th anniversary of its ...tion.

...book of the prophet Daniel, chapter 2, ... of the great image, whose feet symbolize ... empires from clay and iron. And one of ...mpires will be distinguished from all ...hat preceded it by its godlessness. ..., chapter 7, describes the fourth beast ...s powerful, strong, godless with 10

...when did this godless empire appear? ...he Lamb opened the first seal, when the ...tion happened in 1917. Antichrist ...ed as an angel of light with the sole ...e to conquer. But the Bible says that we ...nly one true conqueror who is Christ, ... gave us victory 2,000 years ago on the ...ha, and those who believe in him find in ...l freedom from sin and from this world. ... where did this Revolution happen? The ...f Revelation, chapter 17, speaks of the ...arlot that sits on many waters. The city ...ograd, where the Revolution happened, ...many waters. Shortly this city was given ...me of Antichrist, Leningrad. ... speaks about another vision of a ... sitting upon a scarlet-coloured beast ...names of blasphemy with seven heads ...horns. The seven heads are the seven ...on which this woman sits. The godless ...ment moved from Petrograd to Moscow ...tled in the Kremlin which sits upon seven ...he seven heads also refer to the seven ...f the Kremlin. The Bible prophesies ...ive kings are fallen, one is and the other ...et come. And when he comes he must ...ue a short space." The sixth king is ...chev.

... does the Bible say that "he is?" God himself ordained that in this godless country he should be the one and marked his forehead. Daniel in chapter 12 says that in the last days there will appear the great prince Michael who will stand for my people. Now, under Gorbachev, some Soviet Jews do leave for Israel, some of those who are suffering for their faith are released from psychiatric hospitals and prisons.

Why some and not all? Because the godless system resists Gorbachev's policies. Because their doctrine is Marxism-Leninism, which completely denies our Creator. And the prime victims of this godless system are Jews, for they are chosen by God, Christians because God adopted them through the Messiah, Jesus Christ, and human rights activists. But God will give Gorbachev great authority to fulfil the biblical prophecies in their entirety and let all Jews who want to go to Israel do so, and release all prisoners of conscience. For it was written about him that "he is" because in his time the sixth seal will be opened. And freedom will prevail all over the world, but only for a short while because the seventh king will come and through great persecutions pave the way for Antichrist. And the Bible says that Antichrist is "the eighth and is of the seven." He is that scarlet beast who was and made the Revolution, "was and is not" because he died from a deadly wound, and now he lives in the mausaleum in the Red Square, and "shall ascend out of the bottomless pit and go into perdition" as was alluded to in Revelation, chapter 13.

Lenin brought into the world a godless doctrine which was spread as a great darkness all over the world through lies and trickery, and claimed 66 million lives in the process. The ultimate aim of this atheistic doctrine is the destruction of humankind. And when Christians attempt to bring to people the light which is Jesus Christ, the godless system does everything it can to stop them. But no one can stop the moving Word of God, and all prophecies must be completely fulfilled.

Dear Mr. Gorbachev:

The eyes of all humanity are upon you and your magnificent policies of *glasnost* and *perestroika*. Although the godless system is against you, take courage, for you are mentioned day and night in the prayers of many Christians the world over. The Almighty will bestow upon you great blessings to perform his holy will.

And the real proof of your democratization policy will come when all Jews who so desire are allowed to leave for Israel, and all dissidents and prisoners of conscience are set free.

And the real proof of your *perestroika* will come when you totally forsake the godless doctrine and turn to the loving God with all your people in deep repentance, so you will be able to live in perfect harmony with your Creator and all his creation. And then after 70 years of being away from God your country will again be called and truly be holy Russia.

And the real proof of *glasnost* is going to come when Soviet bookstores will openly display and sell Bibles.

Before the face of the Almighty God, the God of Israel, and in these last days before the end of the world and in the great celebration of the millennium of Russian Christianity, the "Trumpet Call" calls on you to release all Jewish people and all prisoners of conscience and faith.

I also urge you to permit me and my band the "Trumpet Call," along with individual missionaries and missionary groups, to tour the Soviet Union as part of the "International March for Jesus" in August-September 1988. Thus we will be able to help your policies, for everyone who believes in Jesus will be delivered from sin and become a productive member of the society. God bless you!

Respectfully yours, Valeri Barinov, the leader of the rock-band "Trumpet Call."

Dear Mr. President of the United States and Dear Prime Minister of Great Britain:

Praise the Lord that you have taken the right stand before God and concerning the godless Soviet system, because you are well-informed of the situation in the U.S.S.R. In these days before the return of our Lord, Jesus Christ, help Mr. Gorbachev to realize his positive goals of *glasnost, perestroika* and democratization. Jesus taught us that we shall know them not by their appearances or words but by their fruits. I also ask you to help my band "Trumpet Call" to tour the Soviet Union as part of the "International March for Jesus" which we would like to commence in the U.S.S.R. If Mr. Gorbachev allows us to go in, it would be another proof of his "new thinking." God bless you both, Mr. Reagan and Mrs. Thatcher!

Respectfully, Valeri Barinov, a former Soviet prisoner of faith.

And all those who are taken with the godless teachings of Marxism-Leninism — in these last days God calls upon you to come to your senses as you ought to, and reconcile yourself with loving God through the sacrifice of Jesus Christ, because He is the only light in this world. Christians, pray and carry this holy light to those who are still in the darkness. As to Socialists and all those who reject God, He commands you to repent. Christ is near. Amen.

Washington, D.C., May 19, 1988

Profile

Abraham Gesner: Little reward for lighting the world

John McGowan

As nearly all Canadians rely on electricity for light, few will remember the Canadian who toiled a lifetime to give the world kerosene-fed light. Although dubbed North America's unluckiest genius, Abraham Gesner refused to feel sorry for himself. His love of life was too deeply rooted in his religious convictions to be quenched by treachery and adversity.

Gesner's discovery in 1846 of the distillation of kerosene from hydrocarbons, replaced whale oil as the major domestic lighting fuel. People now had access to cheap, safe, bright indoor lighting for the first time in history.

Born in Cornwallis, N.S., Gesner had a life-long fascination with the natural world. He found rocks, minerals and fossils in abundance along the shores of the nearby Minas Basin where the world's highest tides rise and fall as much as 50 feet every day.

At age 21 he set out to make his own way. He tried shipping horses from Nova Scotia to the West Indies. But he was twice shipwrecked, once off Bermuda and once off Nova Scotia.

He returned to his father's farm. In 1824 he married Harriet, the daughter of Dr. Isaac Webster of Kentville. Tradition has it that the doctor's consent was obtained on condition of Gesner's acceptance of financial help to enrol as a medical student in London, England.

The following year Gesner began to study medicine at St. Bartholomew's Hospital under Dr. Astley Paston Cooper and surgery at Guy's Hospital under Dr. John Abernathy.

He returned to Nova Scotia with a medical diploma and a keen interest in earth sciences. His medical practice was carried on in a half-hearted manner.

Geologist at heart

Moving his family to New Brunswick in 1838 he spent the next five summers on geological field work. During the winters he classified his specimens and wrote reports. He experimented constantly with gas and chemicals, searching for the right combination that would produce a fuel which would turn night into day.

In time he gave up medicine to work full time in geology. His skill as a popular scientific lecturer became legendary throughout the Maritimes. Audiences loved his enthusiasm and novel experiments.

His geology by modern standards was crude and marred with errors in certain areas. But by 1840 standards it was of high quality — equal to that of the U.S. or Europe. Although he laid the foundation of geological knowledge in New Brunswick, the government of that province decided in 1842 that it would not finance him for the following year. In contrast, his Micmac Indian guides thought so highly of him they called him by a name meaning Wise Man.

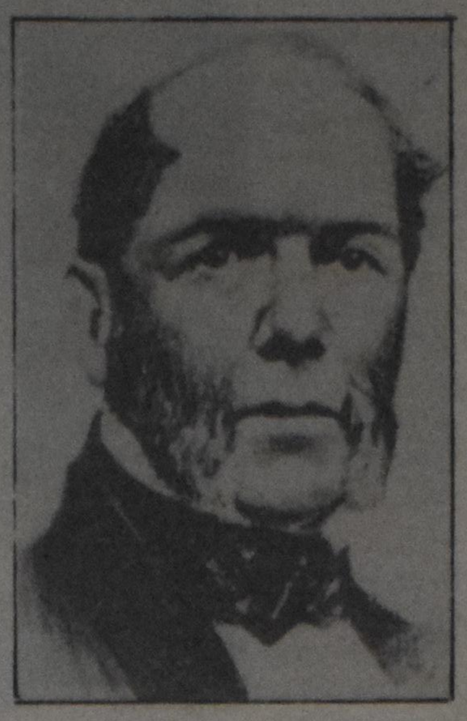


Photo: *Canadian Encyclopedia*

Inventor Abraham Gesner.

His attempt to open a Gesner Museum on April 1842 was a financial failure. Creditors took the collections and donated them to the Saint John Mechanics Institute. These collections were later acquired by the Natural History Society of New Brunswick.

Ironically, it was at a meeting of the Mechanics Institute in Charlottetown, P.E.I., that Gesner first introduced to the public what he called "kerosene." The word was derived from the Greek words *keros* meaning wax and *elaion* meaning oil. To climax his last lecture, Dr. Gesner touched a match to the murky oil he invented at Chipman Corners. The audience watched with enthusiasm as the flame grew and steadied. A white light, brighter than any previous illumination was produced.

In Halifax, kerosene caused a sensation along the waterfront. It was used for two months in the new lighthouse at Maugher's Beach. The light's brilliance was so effective that it added an element of danger. Mariners intent on witnessing the amazing spectacle veered off course.

Justice denied

A further hazard then came Gesner's way. While he was in New Brunswick examining a discovery of albertite, a Halifax company stole his distillation process, applied for a patent and took the inventor to court. By year's end he had lost two court cases, the kerosene patent and the albertite claim. The latter was subsequently mined for 10 years, earning the owners more than $2-million.

Gesner did have the foresight to register his distillation process in the United States. Undaunted by his legal setbacks he moved his family to New York. There, he helped form the North American Gas Light Company.

A measure of success finally came his way. He was made a chemist for the new company and his family enjoyed the benefits of a regular income. But the prosperity was to be short-lived.

A Scottish inventor had produced another illuminant — parafine oil. He sued Gesner's company for infringement of patent. Despite the fact that Gesner had demonstrated his kerosene two years before the invention of parafine oil the courts ruled against him. The gas company was forced to pay royalties to the Scottish inventor.

Added disaster struck in 1857. Oil, discovered in Pennsylvania and Ontario, proved to be a better source of raw material for kerosene production.

Belated recognition

Gesner's Kerosene Gas Company folded and he was out of work. Reluctantly he resumed his medical practice. But his interest in geology never waned. He produced a second book.

A Practical Treatise on Coal, Petroleum and Other Distilled Oils was published in 1861. It contained, among other things, a history of hydrocarbon development and plans for the construction of an oil refinery. It was translated into several languages and even today is regarded as a valuable textbook.

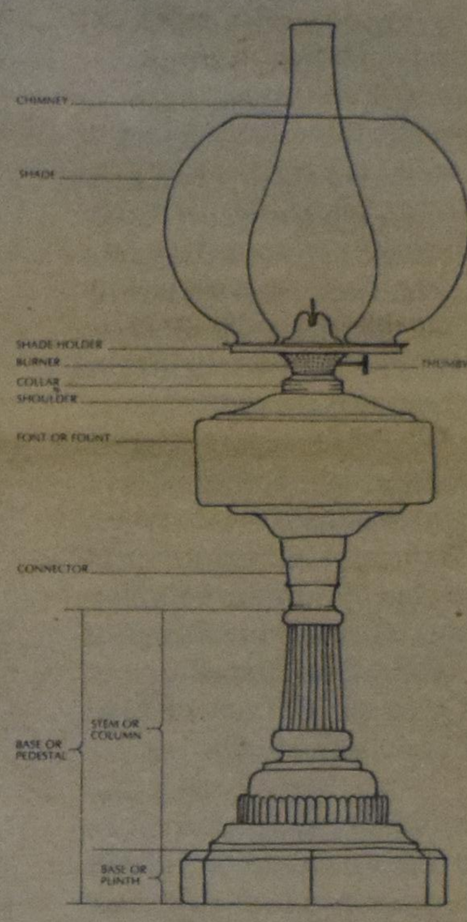
Recognition from his native province finally came to him in 1863. He was appointed professor of natural history at Dalhousie University in Halifax.

But the reward for originality and hard work came too late. On April 29, 1864, he had a heart attack and died in Halifax at the age of 67.

Triumph of the heart

Abraham Gesner would have denied that he was in any way "unlucky." He and Harriet had seven sons and three daughters. Two of their sons became chemists and metallurgists. Another served in the American Civil War as a U.S. army surgeon. Still another became a distinguished Episcopal clergyman.

Gesner played the flute and the violin. The old Scottish airs were close to his heart. He loved to tell stories and joined



in the laughter as fully as his audience. Religion was most important to him. He was an active member of the Church of England in Nova Scotia and the Episcopal Church in Brooklyn.

A firm belief in the goodness of science, however, convinced him that through technology it could make the world a better place in which to live. This philosophy, together with his faith, enabled him to meet his many disappointments without self-pity. Time and again he was able to pick up the pieces and go on to a new project with enthusiasm.

The evidence of his enthusiasm is with us today as great aircraft are propelled over continents and oceans by his kerosene. If he were permitted a glimpse at today's world he would be pleased but not surprised.

John McGowan is a freelance writer living in Scarborough, Ont.

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"Potato, potato!" *(aspects of communication in the Middle East)*

Jack Hielema

George is a young Greek Cypriot. He is mentally handicapped. We often meet in the park close to the Evangelical Study Centre where I work. As we see each other we shout, "Potato, Potato," (we both have very loud voices!). That's how we acknowledge one another; it's our way of communication. It's the only English George speaks.

The other day George told me through one of his English-speaking friends (my modern Greek amounts to nothing), "You are my friend. I really like you." Then we shook hands and hugged. I like George too. He is handicapped, and so am I, in different ways. Pray for George and me that we may be helped by Jesus the Healer.

It's a fascinating business, communication. Why is it that George and I feel drawn to one another? When do people establish authentic, meaningful relationships with others? The cry for authenticity is heard all over the world. How much do we care?

The way I feel about George — unable to meet him at the depth of his being — is the way I often feel when I teach at the Study Centre in Larnaca, Cyprus, an institution under supervision of the Middle East Reformed Fellowship (MERF). The language at the centre is Arabic. And, except for a few words, my Arabic doesn't mean anything either. But thank God for interpreters! Every word that I speak is translated and in spite of the language barriers there's often an amazing bond of fellowship and love.

The essence of communication is the covenantal union that believers experience together in Christ. It is not just a matter of words. (cf. 1 Cor. 4:20; 1 Thess. 1:5) It is the Holy Spirit at work in "the whole person": the throbbing of the heart in one's voice, the outpouring of the soul, the shedding of tears. It is the fire of worship. It is "life."

Crucial, too, are Jesus' words to his disciples: "Who do you say I am?" Our Lord challenged his opponents with the question: "Do you say this of your own accord, or did others say it to you about me?" (John 18:34) That is vital in communication. This is what people want to know. Do we really believe in the message we are proclaiming? No one is satisfied with a second-hand religion.

In one of his French radio ministry reports, Rev. A.R. Kayayan points to the phrase, "the message is the mission." He explains, "The message as well as the mission is not a matter of methodology, but of content and of context, of the gospel and of the world. The message enlivens the point of contact between the gospel and the individuals of the world. Such a simple concept has prevented me from going astray in the trends of an under-developed type of missiology or from getting lost in Western, Third-World professional churchianity."

That's how we feel at the centre. Our message is crystalized in Acts 20:27. "For I have not hesitated to proclaim to you the whole counsel of God." Nowhere is this better confessed than in the Reformed faith. It means that we have a glorious mission in the Middle East. Many churches and believers in the region are craving for a system of truth that is foundational for their faith-life.

It's a matter of life and death. The huge system of Islam, like a snowball, is rolling on to mammoth size. God's people are in grave danger. Their freedom and integrity are increasingly threatened. John Stuart Mill's warning is more relevant now than when it was given: "A state that dwarfs its men will find that, with small men, no great thing can be accomplished." Reformed Christianity with its "exalted" doctrines of man, creation and redemption is the only world-and-life view that can deal with the systems manufactured by sinful humanity.

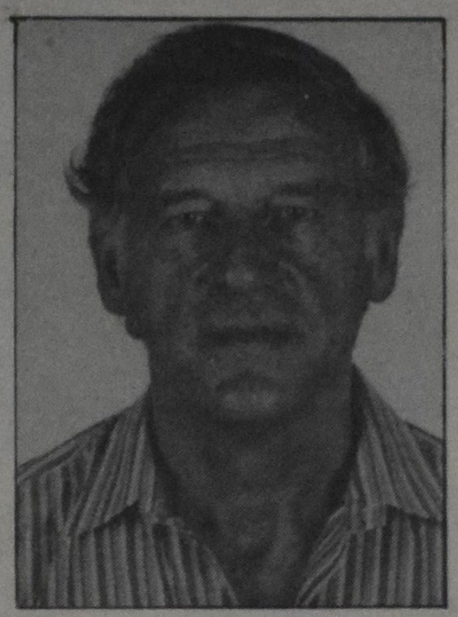


Photo: Courtesy Jack Hielema

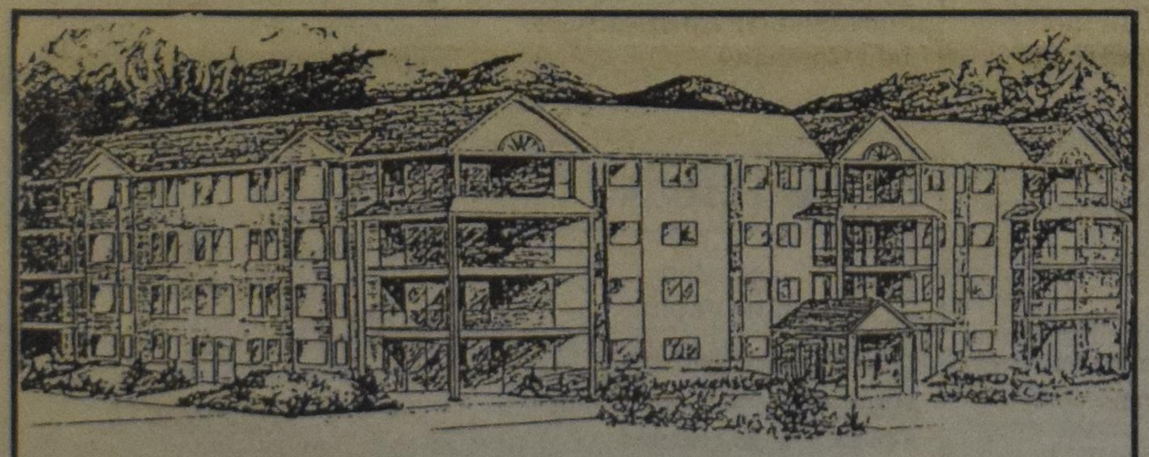
When Jack Hielema (above) meets George, they shout "potato, potato."

What a heritage is the Reformed faith! We in the West stand upon a height of blessings and insights attained through the labours of others through the centuries. God's people in the Middle East are crying out for a fresh outburst of Christianity. Doctors, pastors, engineers and elders studying at the centre are very excited about the principles and implications of Reformational living. Let us encourage them to enter into the labours of the saints of old. (cf. John 4:38) Let us work hard that the churches and believers in countries like Egypt, Sudan and Lebanon may contend with us in the West for the faith that was once and for all entrusted to the saints. (Jude 3)

"Potato, Potato!" With my Greek vocabulary, improving a little bit, I can get a little closer to George. Our hope for him and me and the participants at the Evangelical Study Centre is in the Lord. He will not disappoint all those who hope and trust in him. God never disappoints but only wonderfully surprises.

Dr. Jack Hielema is the director of the Evangelical Study Centre, Larnaca, Cyprus (CRC's only person in this capacity in the Middle East).

He welcomes prayer and financial support. Write to: MERF-Canada, Box 2980, Stn. "M," Calgary, AB T2P 3C3



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Reporting to the Associate Provincial Co-ordinator
(1) Supervises and supports the pastoral ministry of chaplains in government-funded institutions.
(2) Directs the assessment of pastoral ministry process for all government-funded institutions.
(3) Develops, trains, supervises, and mobilizes community pastoral care committees who will be part of the assessment process.
(4) Co-ordinates the filling of vacant chaplaincy positions and identifies priorities in pastoral care planning for the region.
(5) Works co-operatively with regional line ministry senior management, to develop and implement regional strategies for the provision of competent pastoral care within institutions.
(6) Develops pastoral care resources and networks for the chaplains and faith communities in their provision of pastoral care to residents and for those returning to the community.
(7) Provides policy input to the Provincial and Associate Provincial Co-ordinators and the Ontario Provincial Interfaith Committee on Chaplaincy for the delivery of pastoral care.
(8) Provides consultative services to regional line ministry office, institutions and local faith communities regarding pastoral care.
(9) Develops and maintains policies and networks that enable government institutions to be connected with community pastoral resources.

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Education
1. Graduation from a university of recognized standing;
2. Graduation from an approved school, or theological seminary;
3. Ordination, or commissioning, by a recognized faith group;
4. One year of Supervised Pastoral Education, with a minimum of one unit at the advanced level, or its equivalent;
5. Endorsation by the person's faith group;
6. Approval and recommendation by the Ontario Provincial Interfaith Committee on Chaplaincy as a suitable and eligible candidate.

Experience
A number of years of pastoral experience in the area of institutional ministries, or related ministerial responsibilities, including demonstrated ability in leadership and administration.

Personal Suitability
Integrity, tact, initiative and patience; skill in communicating and maintaining liaison within the institution, the Ministries' regional structures and with outside agencies.

Apply to: Chaplaincy Services Ministry of Community & Social Services
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NOTE: Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Thanks

GREVERS:
We would like to thank our friends and relatives for all the best wishes, cards, flowers and gifts received on the occasion of our 40th wedding anniversary. A special thanks to our children and grandchildren who made it an unforgettable, joyful day. Above all we thank and praise our heavenly Father for all his blessings and guidance.
Gerrit & and Dine Grevers.

GROENEWEGEN:
A warm "thank you" to all our children and grandchildren, relatives and friends, who sent their good wishes in person or with cards, on our 50th wedding anniversary celebration. Above all, we thank our heavenly Father for his care and guidance during the past years and continue to put our trust in him for the future. Thank you all so much.
Pieter and Mensje Groenewegen.

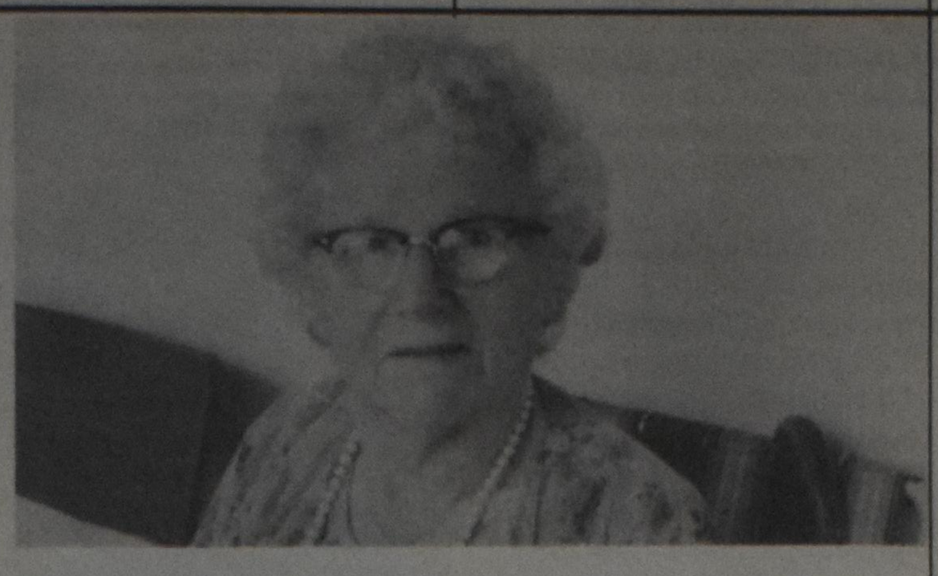
VAN MARRUM:
50th anniversary!
A warm thank you to our children, grandchildren, great-grandchildren, relatives and friends for cards, flowers and good wishes. Special thanks to the Wellandport band for the beautiful surprise you gave us. Above all we would thank our Lord who gave us so many blessings through these 50 years.
Peter and Dora Van Marrum, 13 Brook Circle, Smithville, ON L0R 2A0

Personals

Gepensioneerde weduwnaar, zuid Ontario, Christian Reformed, zoekt kennismaking met alleenstaande vrouw. Brieven in het Hollands of Engels. (En elts hwat wend is Frysk to sprekken hoecht syn tael net to forbrekken). File #2500, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Single lady, early 30s, wishes to meet a young man, early to mid 30s of Chr. Ref. background, prefer a non-smoker, who likes the outdoors, travel and would like to establish a cozy home life with someone. Would prefer someone from Toronto and vicinity east. Please enclose recent photo. All replies answered. Write to: file #2501, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Birthdays



Congratulations to Mrs. Margrietha Suk-Jongman who will celebrate her 90th birthday, D.V., on Sept. 2, 1988.

SUK:
The Lord willing, Mrs. Margrietha Catharina Suk-Jongman will celebrate her **90th birthday** on Sept. 2, 1988. She lives at Shalom Manor in Grimsby, Ont. As her children, grandchildren and great-grandchildren, we give thanks to God for her, and for the many years she has been with us.
Correspondence address: 12 Bartlett Ave., Grimsby, ON L3M 4N5

Births

DROST:
John and Linda are pleased to announce the birth of their daughter, VALERIE JOY, on July 9, 1988, weighing 9 lbs. 9 oz. Valerie is a new sister for Angela, Dianne, Julie and Kyle. Happy grandparents are Mr. and Mrs. Koop R. Drost of Listowel, Ont., and Mr. and Mrs. Ralph Hoftyzer of Moorefield, Ont.
Address: R.R.#3, Listowel, ON N4W 3G8

VAN HARTEN:
We, Leonard and Grace, give thanks to the Creator for the life of our daughter, EMILY GRACE, entrusted to us July 17, 1988. She is welcomed by her wide-eyed sisters, Rachel and Heather. Emily is also the seventh grandchild for Henk and Aukje Van Harten, Orangeville, Ont., and the 12th grandchild for Popke and Jantje Veenbaas, Abbotsford, B.C.
Home address: Leonard and Grace Van Harten, 119 Brock St., Brantford, ON N3S 5V6

Personals

A single Christian female nurse of 29 wishes to correspond with a single Christian male around the same age. Please reply to: file #2502, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Single Men and Women
If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose $2.00 for a complete information package explaining our services.
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Marriages

BORGER-BOKMA:
Andy and Daly Border of Bowmanville, along with Dirk and Annie Bokma Sr. of Fenwick are sharing in the joy of the forthcoming marriage of their children: DARLENE ADELE and WILLIAM BERNARD. This happy occasion will take place at 2:00 p.m. on Saturday, Aug. 27, 1988, in the Bethany Chr. Ref. Church of Fenwick with the Rev. Jim Tuininga of Calvary Chr. Ref. Church of Chatham officiating. All are invited to join with us at this time of celebration.
Philippians 2:1-4.
Future address: R.R.#5, Chatham, ON N7M 5J5

BOSMA-VELD:
Mr. and Mrs. Albert Bosma of Hagersville, Ont., are pleased to announce the coming marriage of their daughter, CINDY to KEN Veld, son of Mr. and Mrs. Ralph Veld of York, Ont. The wedding will take place, D.V., on Friday, Sept. 2, 1988, at 6:30 p.m. in the Jarvis Ebenezer Chr. Ref. Church.
Future address: R.R.#3, Hagersville, ON N0A 1H0

LANGERAAP-KEEN:
With thankfulness to God, we, Symen and Alice Langeraap and John and Alice Keen wish to announce the forthcoming marriage of our children DEBRA-LYNN and CLARENCE GEORGE on Aug. 20, 1988, at 2:30 p.m. in Bethel Chr. Ref. Church, Dunnville, with Rev. H.A. VanderWindt officiating.
Future address: R.R.#5, Dunnville, ON N1A 2W4

VANDERSPEK-DIELEMAN:
With gratitude to God for his goodness, we, BOB and MARION, together with our parents Cornelis and Alice VanderSpek of Embro, Ont., and Andrew and Elizabeth Dieleman of Aylmer, Ont., wish to announce our forthcoming marriage. The ceremony will take place on Saturday, Aug. 20, 1988, at 1:30 p.m., Covenant Chr. Ref. Church, Woodstock, Ont. Rev. R. Ouwehand officiating.
Future address: 1189 Nellis St., Unit 1, Woodstock, ON N4T 1N5

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Anniversaries

1953 August 28 1988
"In the house of the righteous there is much treasure ..." (Prov. 15:6a)
With thankfulness and praise to the Lord, we announce the 35th wedding anniversary of our parents,

LINZE and TINE BERGSMA
(nee Dykstra)

May the Lord continue to bless them and enrich our lives through them.
Love, your children:
Kathy — Oshawa
Terry & Judy (fiancee) — at home
Michelle — Hamilton
Home address: R.R.#5, Hagersville, ON N0A 1H0

1963 August 24 1988
"You are our God, and we will give thanks; you are our God, and we will exalt you." (Psalm 118:28)

HANK and AUDREY BOER
(nee Duthler)

Together, as your children, we give thanks to the Lord for 25 years spent together. He has truly blessed you and we pray that He will continue to bless you and provide for you in the years to come.
We love you Mom and Dad.
From:
Tamara & Ken Plugers
Nathan, Jordan
Darrell & Michelle Vahrmeyer (girlfriend)
Thalia & John Triemstra (fiance)
Michelle & Martin Langbroek (boyfriend)
Rachel
Duane
Open house will be held on Aug. 27, from 5-8 p.m. at their home, 1490 Creek Rd. S., Virgil ON L0S 1T0

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Welland, ON L3C 2T1

Anniversaries

Ureterp Strathroy
1963 August 30 1988
"Happy is he whose help is the God of Jacob, whose hope is in the Lord his God." (Psalm 146:5)

JETZE and IEPIE DEBOER
(nee Taekema)

With joy and thanksgiving to the Lord, we would like to announce the 25th wedding anniversary of our parents and grandparents. May God continue to bless you and keep you as He has in the past so you may enjoy many more years together with your family and so you may do his will.
Congratulations and love, Mom and Dad, Beppe and Pake,
Shirley & John Zietsma — Mount Brydges
Vanessa, Kevin
Grace & Allan Vermeer — Hanover
Erin
Ria & Bob VanSteeg (fiance) — at home
Lillian and Marvin Bos (boyfriend) — at home
Melvin — at home
Open house will be on Tuesday, Aug. 30, 1988, from 7-9 p.m., D.V., at John Calvin Chr. School, York St., Strathroy, Ont.
Home address: R.R.#2, Strathroy, ON N7G 3H4

Menaldum Thunder Bay
Friesland Ont.
1948 Sept. 2 1988
With thanksgiving to our heavenly Father, we are happy to announce the 40th wedding anniversary of our parents,

DURK and PIETSIE MIEDEMA
(nee Althuis)

We thank God for his abundant faithfulness to them and pray that He will continue to bless them for many more years.
Art & Rebecca Miedema — Toronto
Janice, Jessica, Daniel, Andrew, Lydia
Brent & Cathy Miedema — Cambridge
Cara, Craig, Michael, Marlene
Susan Miedema — at home
John & Celia Miedema — Thunder Bay
Mark, Stephanie, Douglas
Peter Miedema & Allison Berringer (fiancee) — at home
At this time we miss our sister Mary Ann who passed away in 1979.
Open house will be held on Sept. 2, at 7:30 p.m. at the Thunder Bay Chr. School auditorium on Hwy. 17.
Home address: R.R.#5, Thunder Bay, ON P7C 5M9

Congratulations to our readers as they celebrate their wedding anniversaries.

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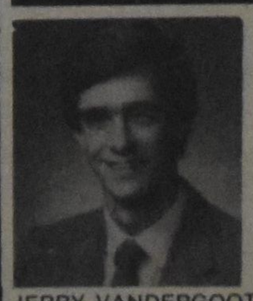

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Classifieds

Anniversaries

1963 August 31 1988
"God is our refuge and our strength, a very present help in trouble." (Ps. 46:1)
We thank the Lord for keeping us safe for each other and our sons and ask God's continued guidance and blessings on this our Silver wedding anniversary and in the time to come.

RONALD and CORA ROZEBOOM
(nee Wouda)

Michael — Mississauga
Eric — Concord
Chris — at home
Home address: 507 Nelson St., Pembroke, ON K8A 3P2

1948 1988
With joy and thanksgiving to our Lord, we are happy to celebrate with Mom and Dad their 40th wedding anniversary on Monday, Aug. 29, 1988.
May God continue to bless them in the years ahead.

HENRY and LAMMIE RUMPH

With love and congratulations from your children and grandchildren:
Mary & John DeWeerd — Alma, Ont.
Julie, Michael, Steven, Robert
Cindy & Henry Bloemberg — Drayton, Ont.
Lance, Mark, Richard
Albert & Joanne Rumph — Grimsby, Ont.
Rick, Debbi
Janet & Harold Janssen — Beamsville, Ont.
Christy, Danny, Brenda
Irene & Art Dreyer — Grimsby, Ont.
Kerry, Tim, Jason, Jeffrey
Helen & Arnold Eising — Jarvis, Ont.
Melanie, Shari, Karina
Brian Rumph — Grassie, Ont.
Open house will be held on Tuesday, Aug. 30, 1988, from 7-9 p.m., in the Fellowship Hall at Mountainview Chr. Ref. Church, Grimsby, Ont.
Address: Box 377, Smithville, ON L0R 2A0

Anniversaries

Welland Virgil
1963 August 16 1988
With joy and thankfulness to God, we are happy to announce the 25th wedding anniversary of our parents,

EDWARD and ELLY VANDERMOLEN
(nee Fokkens)

We pray that the Lord will continue to bless you and keep you in his care.
Love and congratulations from your children:
Annette & Edward Alblas — Burlington
Kristina & Steve (fiance) — at home
Edward — at home
Tracey — at home
"The Lord is my shepherd, I shall not want." (Ps. 23:1)
Home address: Lorraine St., Virgil, ON L0S 1T0

1938 September 1 1988
"Lord, you have been our dwelling place throughout all generations." (Psalm 90)
With gratitude to God for such wonderful parents, we wish to announce the celebration of their 50th wedding anniversary,

DIRK and GAIL VANSTRALEN

Open house to be held Aug. 27, 1988, from 2-4, in the Recreation Room at Holland Chr. Homes. Best wishes only.
Their thankful children and grandchildren:
Fred & Nelly VanStralen — Caledon Hills, Ont.
John & Freida VanStralen — Port Coquitlam, B.C.
Joyce & Don Broadfoot — Palmerston, Ont.
Dirk & Gerda VanStralen — Battle Creek, Michigan
Henry & Jan VanStralen — Waterloo, Ont.
and their 27 grandchildren.
Home address: Trinity Towers 109, Holland Christian Homes, 7900 McLaughlin Rd., Brampton, ON L6V 3N2

Obituaries

"Then man goes to his eternal home ... and the dust returns to the ground it came from, and the spirit returns to God who gave it." (Ecc. 12:5b, 7)
On July 24, 1988, the Lord in his wisdom called to his eternal home our son and brother,

NEIL DYKXHOORN

at the age of 42.
Beloved son of Neeltje Dykxhoorn and the late Nelus Dykxhoorn.
Lovingly remembered by his sisters and brothers and their families.
Sophia & Jack Van Kessel — Mississauga
Lou Dykxhoorn — Springfield
Jack & Ruby Dykxhoorn — Aylmer
Peggy & Don Grass — Springfield
Coby & Jack Van Noord — Aylmer
Predeceased by sister, Nellie.
The funeral took place in Aylmer, on July 26, 1988.

"My only comfort in life and death is that I belong to my faithful Saviour Jesus Christ ..." (L.D. 1)
On July 30, 1988, our Lord took home his special child,

BERNARD HENDRIK HUININK

at the age of 46, after 22 years of struggling with the effects of cancer and its treatments. His life was a continual witness to the grace of God, despite his suffering, and he was an inspiration to all those who knew him.
Dear husband of Eef Huinink (Hekman).
Dear father of:
Joyce & Rob van Amerongen — Beamsville
Jocelyn
Gerald
Henriette
Bernie
Ron
— all at home
Dear son of Mrs. Jozina Huinink — Woodstock
Dear brother of:
Leny & Bill Doppenberg — Winona
Bill & Miep Huinink — Burlington
Gerry & Minnie Huinink — Woodstock
Alex & Bernice Huinink — Embro
Leida & Gerald Dykstra — Hamilton
The funeral took place on Aug. 2, 1988, at the Rehoboth Canadian Reformed Church, Burlington; Rev. J. Mulder officiating.
Home address: 2388 St. Frances Dr., Burlington, ON L7P 1V4

"For it is by grace you have been saved, through faith — and this is not from yourselves, it is the gift of God." (Eph. 2:8)

PAUWEL SCHILTHUIS

passed away at L.O.O.F. home in Barrie, Ont., on July 28, 1988, in his 75th year.
Dear brother and brother-in-law of:
Jessie Van Gennip-Schilthuis
Everhardus Van Gennip — Barrie, Ont.
Jantje Schreuder-Schilthuis — Holland
Dear uncle of several nieces and nephews.
Funeral service was held in the First Chr. Ref. Church of Barrie, Ont., on Aug. 1, 1988, Rev. Paul Stadt officiating.
Correspondence address: E. Van Gennip, R.R.#3, Barrie, ON L4M 4S5

On Aug. 1, 1988, it pleased our heavenly Father to call home our sister-in-law and aunt,

AMY WOUDSMA
(nee Vellinga)

Lovingly remembered by brothers, sisters, nieces, nephews and Beppe Woudsma.
Home address: 421 Rossland Rd. W., Oshawa, ON L1J 3G9

Classifieds continued on next page ...

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Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and hiking trails.

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Like fishing the big ones? Fully equipped large modern housekeeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place.
Write or phone for brochure:
Lang's Resort and Campgrounds
R.R.#3, Box C, Roseneath, ON K0K 2X0
Phone: (416) 352-2308

Accommodations

Wanted; girl to share townhouse with 2 other girls. Close to Niagara College, very reasonable rent. Call (519) 271-0301, after 5:30 p.m.

Three young women are looking for a fourth to share a house in Toronto, near Coxwell and Dundas. If interested, please call Carol, at (416) 461-1839 after 5 p.m.

VACANCY
Seniors Christian building, N/S, N/D, $138. Parkview Villa Society, 33433 Switzer Ave., #102, Abbotsford, B.C. V2S 1Y9. Phone: (604) 853-0333.

For Rent

Available Sept. 1, brand new, 3-bedroom semi with garage in Vineland, Ont. No pets, first and last rent, as well as references. $800 plus utilities. Call: 563-7608.

Miscellaneous

Dona Consuelo, President of the Women's Club, is showing off the small cooperative cabbage farm that she and other village women have planted to support the town health clinic in Zapilotepec, Honduras.

The women's club, the cabbage patch, the clinic and its paramedical worker—came about because CODEL, the joint Catholic-Protestant development agency, gave a grant and lent a development technician to the village.

Zapilotepec now has health care for the first time. Working in 44 developing countries in Africa, Asia and Latin America, CODEL helps people to help themselves.

DEVELOPMENT: A HAND UP, NOT A HAND OUT
Lend a hand with a contribution to CODEL (Coordination in Development)

CODEL INC.
Coordination in Development
P.O. Box 426, Godwin Ave., Midland Park, NJ 07432

I want to support development work in: Education ___ Health ___ Agriculture ___ Community Development ___ General Program ___ In Africa ___ Asia ___ Latin America ___. Please put me on your mailing list so I can read about your work ___. Please send me an annual report ___.

Name _____
Address _____
City _____ State _____ Zip _____
All contributions are tax deductible. Make checks payable to CODEL, Inc.
$10 ___ $25 ___ $50 ___ $100 ___
$500 ___ Other ___ Thank you!

Miscellaneous

Treat Yourself or Someone Else to These Books
A Great Gift-Giving Idea

Please send the following book(s):

Onderweg ... Richting Eden by Tini Van Ameyde $7.95 = $_____
132 pp. Quality paperback. Illustrated. A collection of (mostly) Dutch poems written between 1954 and 1987 from a Christian immigrant's perspective. Ideal gift for those who still read Dutch.

Building on the Rock by Henry Van Andel $5.95 = $_____
102 pp. Quality paperback.
Meditations based on the Sermon on the Mount by a much-loved pastor. Ideal as a gift or for study groups.

The Strength of Their Years by Tymen E. Hofman $5.95 = $_____
164 pp. Quality paperback. Illustrated. Price reduced.
Mentioned in the best-selling *The Canadian Encyclopedia*.
The Dutch immigrant pioneers in Alberta come alive in this book.

Christian Parents by Hans Zegerius $1.95 = $_____
159 pp. Hardcover. Price reduced. A book about building a child's character.

Liberation 1944-1945 by Lini R. Grol $9.95 = $_____
A biographical novel which won the Canadian Authors Award. 213 pp. Quality paperback.
A warm-hearted story of the faith, courage and humour of the author's closeknit family under difficult circumstances during the last months of WWII.

Mix and Match by Lini R. Grol $4.95 = $_____
84 pp. Quality paperback ($4.95); hardcover ($10) $10 = $_____
Nostalgic stories from Holland and Canada of a nurse, her family, friends and patients. Something for the whole family. Several of these stories have appeared in *Calvinist Contact* and in other Canadian publications.

The Emerald Ring by Lini R. Grol $4.50 = $_____
48 pp. Illustrated. Quality paperback.
A moving story based on the Frisian legend *Het Vrouwtje van Stavoren*. Previously published in *Calvinist Contact*.

Van Toen en Nu by Lini R. Grol $5.50 = $_____
60 bladzijden. Met knipsel illustraties.
Hollandse gedichtjes die in verscheidene publicaties zijn verschenen in Canada (o.a. *Calvinist Contact)* en in Holland.

Sub-total = $_____
Add $1.50 per book for postage & handling _____ x $1.50 = $_____
Enclosed = $_____

Note: a) U.S. customers may deduct 25% when paying in U.S. funds;
b) Discounts apply for bookstores; please contact us.

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Mail this coupon with your payment to:
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4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Classified/Events

For Sale

Refrigeration units for sale

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Call Aircon Refrigeration and Airconditioning
Phone: (416) 892-2377
Fenwick

Help Wanted

Wingham & District Interdenominational Christian High School Society
invites inquiries for a

PROMOTER - PRINCIPAL

Duties to commence July 1, 1989.
For information write:
Martin Oldengarm, Secretary of the Board
Box 21, Harriston, ON N0G 1Z0

Help Wanted

An **ECE teacher** and an **assistant** required by Christian daycare centre in Pickering, Ont. Call Marjorie at (416) 839-1842 or evenings at 1-416-427-3004.

Reliable person for **dairy farm** beginning Sept./Oct. Experience not necessary. Accommodations available. Call (416) 627-7874 for an interview.

Full-time position available on a large **dairy farm.** Must have experience with cattle and machinery. Room and board available. Rolling Acres Farms, (416) 342-3131.

Full-time employment available in year-round **greenhouse cut-flower** operation. Please phone or write: Noordam Greenhouses, 1140 Edgewood Rd., R.R.#1, Millgrove, ON L0R 1V0. Tel.: (416) 689-6761.

Mutual Support Systems
invites you to consider an opportunity for service in a Christ-centred program for children ages nine to 18 with emotional and behavioural problems. This family-model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples, and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Road, Wellandport, ON L0R 2J0; (416) 386-6461.

Why not place your ad in Calvinist Contact.

Events

The Dordt College Canadian Exchange Rate Policy for 1987/1988 will not change for the 1988/1989 school year.

To help Canadian students, Dordt College will charge a fixed exchange rate of 12 per cent, instead of the current bank exchange rate of 20 per cent for tuition, board and room payment due at the Business Office this school year.

In addition, for all other expenses (books, personal expenses, etc.) the student can process his Canadian dollars through the Business Office at an exchange rate of no more than the current rate in the U.S. This means, in addition to the exchange grant received by all Canadian students, the students can use the Business Office at Dordt to get the best possible rate for all their Canadian dollars.

To receive these benefits, **all funds must be brought to Dordt in Canadian currency or cheques.**

IT'S NOT TOO LATE TO APPLY FOR ADMISSION FOR THE FALL SEMESTER! CALL COLLECT (712) 722-6080.

DORDT COLLEGE, SIOUX CENTER, IOWA 51250

Teachers

MISSISSAUGA: John Knox Chr. School of Mississauga desperately needs a qualified part-time **phys. ed. teacher** to start Sept., 1988. Please contact: Lorna Keith, Principal, at 416-822-8131 or Anne Veeneman, Ed. Com., 416-844-6454.

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Calvinist Contact
261 MARTINDALE ROAD
UNIT 4
ST. CATHARINES, ON
L2R 6P9

Administrator/Administrative Secretary

The Community CRC of Meadowvale,
a dynamic, growing church in Mississauga, has an opening for a full-time administrator or administrative secretary beginning October 1, 1988. Call the church at 416-826-5722 to receive a full job description.

Send your resume to the church at:
2630 Iniake Court, Mississauga, ON L5N 2A7
c/o Pastor Henry Lunshof

Secretary/Receptionist

needed by

Citizens for Public Justice (CPJ)

beginning in September.
Duties include reception, word processing, filing and processing mail.
Please send resume and references by September 6 to:
Harry J. Kits, Executive Director
CPJ, 311 - 229 College St., Toronto, ON M5T 1R4

Salem Christian Mental Health Association Inc.

invites applications for the position of

Executive Co-ordinator

The position will emphasize co-ordination and program development, direct reporting to the Board of Trustees, and a close relationship with the support community. Commitment to Reformed World and Life view is a prerequisite as well as the ability to work with different professionals in the field of mental health and family services.
Post-baccalaureate is preferred. Clinical training and background would be useful, but is not essential.
Salary range: Commensurate with experience
Starting date: October 1, 1988
Location contingent on Board decision to move Head Office.

Apply or direct inquiries to:
H.C. VanDooren, Interim Director
11 Fern Ave., Box 400, Waterdown, ON L0R 2H0
(416) 689-3966

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MARKETING CO-ORDINATOR

- To take charge, organize and administer marketing activities
- To lead the production of promotional materials for client submissions, proposals, presentations and sales aids.

The candidate must have drive, be a self-starter, have writing skills and a working knowledge of graphic arts.
Experience in a similar position is preferable.
We are leaders in various fields of architecture, planning and engineering and good opportunities for personal development arise for persons who will contribute.

Please respond by sending your resume to:
201 County Court Boulevard, Suite 500
Brampton, ON L6W 4L2
Attention: Mr. Gerry ter Haar
Senior Vice President

Message to all C.C. subscribers!!

Please take a moment of your time to read this important message.

In order to keep our subscriptions up to date, we spend thousands of dollars each year in postage sending out renewal notices, etc. In addition, Canada Post charges us an extra fee for using the postage-paid business reply envelopes. This means that in order to get a subscription renewed we have to pay close to $1.00 in postage alone!

The computer label on your *Calvinist Contact* copy shows the month in which your subscription is due. If your label shows that your subscription is due one, two or three months from now, *kindly consider sending us the renewal fee ahead of time.* This way, you will be assured that C.C. will be coming to you regularly, as well as saving us time and postage expenses!

We appreciate your co-operation. Please use the coupon below when sending us your renewal fee.

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Please renew my C.C. subscription for the period indicated:
☐ one-year renewal. Enclosed is $25.00 ($22.50 U.S.)
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Name _____
Address _____
City/Town _____
Code _____

P.S. If possible, glue your label in this space, or enclose it.

Send to: **4-261 Martindale Rd., St. Catharines, ON L2R 6P9**

Metcalfe Community Christian School

invites inquiries regarding their school. We are located in a rural setting, 20 km south of Ottawa.

For information regarding enrolment write to:

Box 540, Metcalfe, ON K0A 2P0
or call (613) 826-3129

The Hamilton District Christian High School Alumni Association

is inviting everyone who attended Hamilton District Christian High from graduation year 1956 to graduation year 1970 and their spouses to a

"HOME COMING"

November 4, 5, 6, 1988

You could win a trip for two to Holland
• Registration • Social activities • Brunch • Sports activities
• Seminars • Shopping • Fellowship • Fun

Plan now to attend! Send us some of your "high school days" pictures. We'll display them.

Ontario Christian Reformed Church School Association

31st Annual Convention

O Teach Me Lord that I May Teach

Saturday, September 17, 1988 - 8:30 a.m. - 4:30 p.m.

Host: Kitchener CRC

Place: Woodland Christian Highschool, Breslau, Ontario

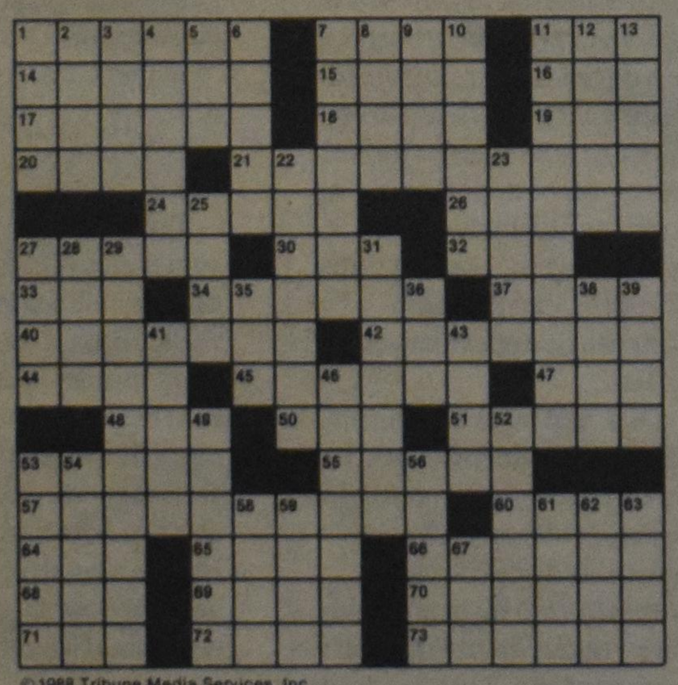
Inspirational speaker a.m.: Rev. Jack De Vries
p.m.: Mrs. Cele Mereness — Children and worship

Eleven workshops covering the whole range of church school education from early childhood through to catechism and adult teaching.

For more information and registration contact your church school superintendent or phone 519-884-6044.

Weekly Crossword

by Harvey Chyka



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ACROSS
1 Curriculum unit
7 Serene
11 Beetle
14 Plunder
15 Hautboy
16 "— Got a Secret"
17 Emissaries
18 Lowdown
19 Sandwich type
20 Shy
21 Unfortunate
24 Gladden
26 Dizzy
27 Daisy
30 Explosive
32 Diamond —
33 Rep.'s foe
34 Eng. city
37 Assistant
40 Gr. shipping magnate
42 Some horse-shoe tosses
44 Ms Barrett
45 Printing type
47 Wernher — Braun
48 TV network
50 Take to court
51 Crinkled fabric
53 Thin linen
55 Hackneyed
57 Elite
60 Dims
64 Social
65 Loud sound
66 Vestigial wings
68 Table scrap
69 Golf club
70 — broil
71 "Norma —"
72 Appends
73 Sings Swiss style

DOWN
1 Stuff
2 Anger
3 Sword
4 Small locomotive
5 Bank money: abbr.
6 Inventor Nikola
7 Remark
8 Busy as —
9 Bank deal
10 Of the mind
11 Not accept as true
12 Egg
13 Insurgent
22 Swears
23 Adherent of a Christian priest
25 Dregs
27 Smell
28 Alien: pref.
29 Free
31 Bank workers
35 12
36 Defendants in Roman law
38 Let fall
39 Serf of old
41 Fur
43 Book man: abbr.
46 Seasons
49 Former Eur. kingdom
52 Give back
53 Teacher
54 "Norma" e.g.
56 Boot country
58 Rope
59 Cross
61 The — Tea Shoppe
62 Br. prison
63 Capitol Hill men: abbr.
67 Card game

Last Week's Puzzle

C	A	M	P		G	L	A	N	D		S	T	L	O
O	M	A	R		R	A	D	I	O		E	W	E	R
A	E	R	O	B	I	C	E	X	E	R	C	I	S	E
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			A	R	T	Y		T	A	P	E			
	B	A	L	K	Y		F	A	N	A	T	I	C	
S	A	R	A			L	I	F	T	S		R	A	E
P	H	Y	S	I	C	A	L	F	I	T	N	E	S	S
A	A	A		M	O	N	E	Y			O	N	U	S
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	L	E	I	S			P	R	O	D		A	S	A
W	A	T	C	H	O	N	E	S	W	E	I	G	H	T
P	I	C	K		P	E	R	O	N		R	E	E	L
A	C	H	Y		S	T	U	N	S		K	E	P	I

Dutch Service

Another **Dutch** service has been arranged for our Dutch-speaking community.

Place: **Ancaster Christian Reformed Church**
#70 - Highway 53 East, Ancaster
(approx. 2 km west of Redeemer College)
Date: **Sunday, August 21, 1988**
Time: **3 p.m.**
Pastor: Rev. H.R. De Bolster

We invite everyone to join us in worshipping our Lord in the language of our fathers.

Come and meet new and old friends during our coffee fellowship after the service.

Calendar of Events

Aug. 21	Dutch service at **Ancaster** Chr. Ref. Church, #70 - Hwy. 53 East, at 3 p.m. with Rev. H.R. DeBolster. Coffee and fellowship after the service.
Aug. 27	Picnic voor oud-Nederlanders. Plaats: Picnic Grounds, **Hastings,** Ont. Voor inlichtingen bel Mr. A. Kloosterman (705) 696-2834.
Sept. 2-5	ICS Southern B.C. Family Conference, Columbia Bible Camp at **Cultus Lake.** Theme: "Touchstones to Distinctive Christian Thought: Does it really matter?" Keynote speaker: Dr. Al Greene, Executive Director of Alta Vista College, Washington. For registration info. call: Pearl Den Haan, (604) 521-4006.
Sept. 5	Evening of fellowship and praise with Michigan artist Pam Lynne at 8 p.m., Redeemer College, **Ancaster,** Ont. Admission: $4.00 regular, $2.50 seniors/students. For tickets call RC at (416) 648-2131.
Sept. 9	RCBPA **Chatham** Chapter golf outing. Call 416-524-1203.
Sept. 10	Lambton County's largest 1988 garage/yard sale at Sarnia Chr. School, 1273 Exmouth St., **Clearwater,** Ont. Rain or shine!
Sept. 10	Annual Meeting and Convocation at the Redeemer College Auditorium, **Ancaster,** Ont. Starts 1 p.m.
Sept. 10	Annual Meeting & Convocation at Redeemer College, **Ancaster,** Ont., at 1 p.m. Speaker: Rev. H.R. De Bolster on "Academic Freedom."
Sept. 15	CFFO Provincial Board meeting, 10 a.m. till 4 p.m., at the CRC, **Georgetown,** Ont. For info. call (519) 837-1620 (daytime) or 338-3214 (evening).
Sept. 17	Steve Camp in concert at Redeemer College, **Ancaster,** Ont. Starts 7:30 p.m. Admission: $6.00 in advance, $8.00 at the door. For tickets call RC at (416) 648-2131.
Sept. 17	31st Annual Convention of the Ontario CRC School Association from 8:30 a.m. till 4:30 p.m. at the Woodland Chr. Highschool, **Breslau,** Ont. Host: Kitchener CRC. Speakers: Rev. Jack De Vries and Mrs. Cele Mereness. For info. regarding registration call (519) 884-6044.
Sept. 19-24	HDCH Capital Campaign. Theme: "Building on His Promises."
Sept. 24	26th Annual Youth Evangelism Services Conference from 9 a.m. till 4:30 p.m. at the CRC, **Willowdale,** Ont. Topic: "Hope." Speaker: Penelope Tynedale. For info. call (416) 832-0408 or 221-7829.
Oct. 1	CLAC Conferences on "Home Verses Job: Family Obligations and Vocational Fulfilment." Starts at 9 a.m. at John Knox Chr. School, **Brampton,** Ont. Speakers: Brian Stiller, Thomas Venema and Suzanne Scorsone. Registration $8. For info. call (416) 744-2340.
Oct. 1	A one-day Conference on Liturgy & Music (COLAM) at Redeemer College, **Ancaster,** Ont. Focus: Advent & Christmas music. Registration deadline Sept. 16. For info. call Janet Hoytema at (416) 648-2131 or toll free 1-800-263-6467.
Oct. 1	Organ recital with Delbert Disselhorst at Redeemer College, **Ancaster,** Ont. Starts 8 p.m. Tickets $7.50 regular, $5.00 seniors/students. To reserve call (416) 648-2131.
Oct. 1 - Nov. 18	Art exhibition of the works by Peter Buwalda at Redeemer College, **Ancaster,** Ont. For more info. call RC at (416) 648-2131.
Oct. 5	CCEF Chr. Education Rally at 8 p.m. in the CRC, **Aylmer,** Ont. Speaker: Rev. John D. Hellinga.
Oct. 6	CCEF Chr. Education Rally at 8 p.m. in the Central United Church, **Woodstock,** Ont. Speaker: Rev. John D. Hellinga.
Oct. 7-9	25th Anniversary of Timothy Chr. School, **Barrie,** Ont. All former students, their parents and former teachers are invited to join in a celebration of thanksgiving.
Oct. 14	CCEF Chr. Education Rally in **Ottawa,** Ont. Location to be announced. Speaker: Rev. John D. Hellinga.
Oct. 14-16	Singles Conference at Camp Shalom, **Cambridge,** Ont. For info. call (416) 259-6573.
Oct. 15	29th Annual Meeting of the All-Ontario Diaconal Conference. From 9 a.m. till 4 p.m. at John Knox Christian School, **Brampton,** Ont. Twenty workshops. For registration material, contact your deacons.
Oct. 15-16	40th Anniversary Celebration at Immanuel CRC, 63 Church St. East, **Brampton,** Ont.
Oct. 22	1988 Holy Spirit Conference to the Reformed Faith. In the Bramalea Baptist Church, **Brampton,** Ont. For advance workshop registrations call (416) 890-3222.
Nov. 4-6	Home Coming Weekend at Hamilton District Chr. High School, **Hamilton,** Ont. Social activities, brunch, sports, banquet, fellowship and fun!!
Nov. 5	Arts & Craft Sale and Auction at Sarnia Chr. School, 1273 Exmouth St., **Clearwater,** Ont. Starts in the afternoon.

Advertising Deadlines

Dated	Mailed	2-column ad deadline	Classified deadline
Fri.Aug.26	Tues.Aug.23	Wed.Aug.17-8:30a.m.	Thurs.Aug.18-8:30a.m.
Fri.Sept.2	Tues.Aug.30	Wed.Aug.24-8:30a.m.	Thurs.Aug.25-8:30a.m.
Fri.Sept.9	Tues.Sept.6	Wed.Aug.31-8:30a.m.	Thurs.Sept.1-8:30a.m.

Church news

Christian Reformed Church

Declined
— to Rehoboth, Bowmanville, Ont., Rev. Philip Stel of Bethel, London, Ont.

Note re: address change
— Please note that Rev. John De Pater's new address as of Sept. 1 has been changed to: Rae Road, Apt. 4, R.R.4, Winchester, ON K0C 2K0 (not Box 1045, Winchester, as reported in C.C.'s July 22 issue).

Canadian Reformed Churches

Called
— to Houston, B.C. Rev. E. Tiggelaar of Barrhead, Alta.

MCC Ontario receives award for victim-offender ministries

KITCHENER, Ont. (MCC) — Saying that Mennonite Central Committee (MCC) Ontario has displayed "exemplary leadership in innovative, community-based correctional programming," the Ontario chapter of the John Howard Society has awarded the agency its 1988 Distinguished Humanitarian Service Award. The society noted that MCC Ontario's correctional programs "have created a benchmark for criminal justice agencies and policy makers alike. This award is presented with great respect and admiration for MCC Ontario's well-demonstrated commitment to addressing the human needs of individuals affected by crime, through the healing processes of mediation and reconciliation."

Vietnamese delegation to visit Canada

WINNIPEG, Man. (MCC) — A three-person delegation from Vietnam's Committee for the Reception of Foreign Aid will visit Canada in September. Purpose of the visit, hosted by Mennonite Central Committee (MCC) Canada, is to give delegation members a better understanding of MCC and arrange meetings with Canadian International Development Agency (CIDA) and External Affairs officials. The delegation will also travel to West Germany. MCC has worked with the Committee for the Reception of Foreign Aid since 1975.

Dutch

Een soort religie?

D. Koole

In Nederland en in heel Europa hebben we een paar hectische weken achter de rug. Heel het land stond bol van de bal. De nationale trots en het gevoel van eigenwaarde van misschien wel 50% van de Nederlandse bevolking, zaten enkele weken volledig geconcentreerd in tweeëntwintig heen en weer rennende benen van de meest favoriete en zorgvuldig geclassificeerde Nederlandse voetballers.

Naarmate in het toernooi de successen toenamen en de kansen om in de finale te komen stegen, werd Nederland steeds meer oranje gekleurd, meer dan op Koninginnedag ooit het geval is geweest. Textielhandelaren kregen de kans om zich van oranje gekleurde winkeldochters te ontdoen en waar aan de vraag om oranje-textiel niet meer viel te voldoen, werden vlaggen en ander materiaal "georganiseerd" om er auto's mee te versieren of er het eigen supporters-lichaam in te hullen.

Miljoenen hebben in complete staat van opwinding genoten van de virtuositeit waarmee zorguldig aangeleerde en geïnstrueerde strategieën, tactieken en techniekjes op de groene mat werden toegepast. Sommigen met een extra pilletje bij de hand om een eventueel op drift rakend hart wat te kalmeren.

De economie paste zich aan door op dagen waarop in werktijd werd gespeeld of kort daarna, met halve bezetting van kantoren en bedrijven genoegen te nemen. Winkelbedrijven sloten hun deuren tijdig om het personeel het genoegen te gunnen in elk geval het laatste en allesbeslissende spektakel direct te kunnen meemaken.

Geestelijke kick

De spanning waaronder het land al weken tevoren stond en de ontembare razernij die zich bij successen, van supporters en eigenlijk van het merendeel van het volk meester maakte, deden denken aan een vorm van religie die, zij het voor korte tijd, mensen een geestelijke kick geeft; waarover men dan overigens nog lang met grote passie zal napraten.

Een soort religie, ja, want toen de laatste overwinning binnen was, op zaterdag, volgde de zondag van de huldiging. Eerst de aankomst in Eindhoven en vervolgens de zegetocht door Amsterdam, met mensenmenigten van voor ons land ongekende grootte. Op de dag die onder ons altijd nog geheiligd wil zijn.

De spelers werden ingehaald als destijds in Rome de gladiatoren. De huldiging, de aanbieding van geschenken, de eindeloze herhaling van de woorden waarmee de dank van de natie werd uitgedrukt, het voortdurend scanderen van de namen van de spelers die het uiteindelijke succes op hun naam brachten, het had toch echt wel een beetje het karakter van een volksreligie.

Men kan een nationaal voetbalteam zijn overwinning gunnen, men kan begrip hebben voor een enthousiast publiek erom heen, maar — en dat geldt van veel meer sportmanifestaties in onze cultuur — het krijgt iets verontrustends als het ontaardt in een massale bezetenheid.

Zoiets is toch éénmalig, merkte iemand op; met enkele dagen is het voorbij. Op zichzelf is dat natuurlijk waar, maar uit het gebeuren spreekt toch een geestelijke instelling van ons volk, waarbij de leegte aan hogere geestelijke waarden door de genieting van brood, bier en spelen dreigt te worden opgevuld.

Tussen 1974, toen Nederland tweede werd bij de wereldkampioenschappen (de finale wedstrijd werd toen op zondagmiddag gespeeld en de kerken waren op die middag op veel plaatsen zo goed als leeg), tussen toen en nu ligt een periode waarin het enthousiasme voor voetbal onder veel meer miljoenen van ons volk buitengewoon is gegroeid. En men kan niet aan de indruk ontkomen dat de sterk toenemende appreciatie (waardering) van sportbeoefening in het algemeen onder ons volk gepaard gaat met een depreciatie (waardevermindering) van geestelijke en godsdienstige waarden.

Mag het dan niet?

In de Bijbel vindt men geen verbod tot sportbeoefening, wel aanduiding van de wenselijkheid dat het in het leven van een christen een niet al te dominante plaats zal innemen (1 Tim. 4:8: "Want de oefening van het lichaam is van weinig nut"). Zonder er in afkeurende zin iets over te zeggen, gebruikt de apostel in zijn brieven uitdrukkingen, ontleend aan de sportbeoefening van zijn dagen. Fil. 2:16: "dat ik niet vruchteloos mijn wedloop gelopen ...", Hebr. 12:1: 'met volharding de wedloop lopen," 1 Cor. 9:24: "Weet gij niet, dat zij, die in de renbaan lopen, allen wel lopen, doch dat slechts één de prijs kan ontvangen? Loopt dan zo, dat gij die behaalt!" en niet te vergeten "de volbrachte loop en de daaraan verbonden krans der rechtvaardigheid uit 2 Tim. 4; het zijn er evenzovele voorbeelden van dat de apostel er geen moeite mee had essentiële geloofsgedachten in sportieve beeldspraak weer te geven.

Sport mag. Maar als sportbeoefening in een cultuur en in een volksleven een overheersend element gaat worden en de neiging heeft uit te groeien tot een substituut (vervanging) voor geestelijke waarden dan dienen we op onze hoede te zijn. Dan dienen vooral onze jonge mensen vanuit hun christelijk levensbeginsel die distantie (afstandelijkheid) in acht te nemen die hen ervoor kan bewaren op de evenwichtsbalk van dit leven het christelijk evenwicht te verliezen. En dat gevaar is in onze tijd niet denkbeeldig.

Overgenomen uit: De Wekker.

Zomer

Ik dank U, Vader, voor de uren,
die 'k door kan brengen
buiten de enge muren
van mijn huis.
Waar 'k van 't gepraat der mensen
ver vandaan,
onder een wijd open hemel
heel dicht bij U kan staan.
Daar waar zich niets bevindt
tussen U, Vader, en dit Uw kind.

Ik dank U, Vader, voor een nieuwe zomer,
waarin ik het leed
van een winter
weer geheel vergeet.
Omdat 'k in alle dingen U herken
en zoveel dichter bij U ben.
Waar al wat leeft en adem heeft,
de dieren en de bloemen
een ieder in hun eigen taal
U nu uitbundig roemen!

Didy Prinzen,
Whitby, Ont.

Kommentaar met een knipoog

Herman de Jong

Dirk Bult: 0/0/0/0/0/0/...

Dirk Bult, alhoewel een klein mannetje, is een groot denker. Al toen hij nog kind was, was er geen vraag zo moeilijk of hij wist er het antwoord op. Dat schepte afstand tussen hem en zijn leeftijdsgenoten die niet zo goed konden antwoorden. Per slot van rekening is het toch nog altijd zo, dat drie-kwart der mensheid meestal met de mond vol tanden staat.

De leraren van de drie scholen die Dirk snel doorliep, hadden soms ook een broertje dood aan Dirk. Met lede ogen zagen ze zijn omhoog-zwiepende vinger. Tussen een zee van vingers kon je de zijne nog negeren en dommen of middelmatigen laten antwoorden. Maar vaak was Dirks vinger de enige en meestal wist hij het beter dan de meester.

Dirk had nog een ander special karakteristiekje. Het viel niet zo op als zijn intelligentie. Vanaf de eerste klas voerde hij strijd tegen het zendings-nikkertje. Een knoop inplaats van een cent. Hij had uitgevonden dat, als je de knoop flink door het gleufje drukte, het grijnzende negertje toch ging knikken. Versnoepte Dirk zijn cent? Nee. Die kwam in een ander busje met een gleufje thuis. Pas in de vierde klas werd zijn zonde bespeurd. Je besteelt de Here Jezus, had de meester gezegd. Waarop Dirk antwoordde dat de helft van zijn cent door de zending voor administratiekosten gebruikt werd. Had hij thuis gehoord. Van de boom waarvan de appel niet ver zou vallen.

Dirk had maar een minimale band met de dorpsjeugd. Toch was hij op de jeugdvereniging haantje de voorste. Als er tijdens de discussie "een dominee voorbij liep" stelde Dirk vragen waarop hij zelf het antwoord gaf. Tot voorzitter bracht hij het niet. Daarvoor stond hij te hoog verheven boven de dorpsjeugd. Enkel Marietje van de dominee kon de snedigheidsdegen met hem hanteren. Zij was het die er op aandrong Dirk voorzitter te maken. De penningmeester liet haar zwijgend zijn aantekenboekje zien. Dirk Bult: 0/0/0/0/0/0/.

Belovende toekomst

Toch zat het geestelijk gezien wel snor met Dirk. Hij had diepgang. Het trio Kuyper-Bavinck-Waterink en het duo Vollenhoven en Dooyeweerd hadden zich broederlijk verankerd in het hart (of liever brein) van de weetgierige jongeling. Na dertig jaar wordt er in het dorp nog over hem gesproken. De dorpsjongelingen zitten nu in de kerkeraad, waar ze net als vroeger nog heel wat afdiscussiëren. Soms gaat het er heftig toe. Om de gemoederen te sussen, wordt er dan al gauw gezegd: "Zei Dirk Bult dat vroeger niet?" Zodoende staat die gereformeerde dorpskerk nog als een paal boven het troebele water van de moderniteit der naburige kerken.

Voor zulk een jongeling is er een toekomst weggelegd. Reken maar! Daarom emigreerde hij ook naar Canada. De penningmeesters van de vele verenigingen waarin Dirk de topspreker was, knarsten hun tanden ... 0/0/0/0/0/0/! De kerkpenningmeester zond hem nog een nota na, maar hoorde niets terug.

Dirk ging niet over één nacht ijs. Destijds, als je grote plannen had, ging je er met de dominee over praten. Deze goede gewoonte is nu behoorlijk aan het afzakken. Individualisering heeft het gewonnen van geestelijke participatie. De dominee zei: "Ga met God, jongeman, en draag daar je beginselen uit." Dirk knikte wijs. Dat had hij ook al gedacht.

Toen Dirk de pastoriedeur achter zich dichtsloeg, slaakte de dominee een zucht van verlichting; weer een lastige klant minder. Een klant die hem het leven zuur maakte met zijn vele vragen over de Wijsbegeerte der Wetsidee, iets waar de dominee niet veel van snapte, want toen hij met de hakken over de sloot de VU verliet had hij zich

Vervolg op volgende pagina ...

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... vervolg van voorafgaande pagina.

voorgenomen zich nimmer bezig te houden met overbodige wetenschapsballast.

In Canada klom Dirk Bult de maatschappelijke, kerkelijke en christelijk-organisatorische ladders snel op. Ingenieur bij de Shell, toe maar! Zijn gefundeerde mening kwam goed te pas in de ARSS en CLAC. De kerkeraad veranderde in een knapenclub als Dirk aan het woord was op een gemeentevergadering. Ze knikten wijs als Dirk het over persoonlijke 'autonomie' en 'integriteit' had.

Toch bracht hij het niet tot ouderling. Daarvoor stond hij weer een beetje te ver buiten de kringetjes kerkleden die zich na de kerkdienst op het kerkplein vormden en zowel de preek als de week goed onderhanden namen. Daar werden vragen gesteld, maar over de antwoorden heen gepraat. Daar werd geantwoord, terwijl de vrager zich al weer tot een ander gewend had. Deze manier van discussiëren vond Dirk niet leuk! In zulke discussies kwam hij niet aan bod. En zo werd Dirk kerkelijk-eenzaam.

Het ging verkeerd

Ook de organisaties vermochten niet Dirks interesse te houden. Dirk vond dat de ARSS vreemd ging klungelen met dat nauwe lidmaatschap. En zodra de CLAC buitenkerkelijken ging organizeren in lokale vakverbondjes, nam Dirk de loop. En veel later nam hij ook nog zijn enige kind van de Christelijke school, toen hij bemerkte dat gezinnen met drie kinderen net zoveel schoolgeld betaalden als hij met z'n ene kind.

Dirk werd een notendopje vol vooroordelen, en Marietje, waar hij toch mee getrouwd was omdat ze verstandelijk haast zijn gelijke was, moest het afleggen tegen zijn christelijk-onconventionele activiteiten. Inspraakprocedures en hoorzittingen van schoolbesturen, comité's en schoolbesturen kwamen tot de harde conclusie dat het monnikenwerk was Dirk terug te voeren naar geijkt-gereformeerde paden.

Erg jammer dat het zo gegaan is met Dirk Bult. Overal staat hij buiten. Net als vroeger op zijn dorp. Kan dan de kerkgemeenschap de intellectueel niet met dezelfde liefde omringen als de armen van geest? Is er wel voldoende met hem gepraat? Natuurlijk, natuurlijk!

Maar laten we doordringen tot de kern van de zaak. U kent hem niet zoals ik hem in mijn schrijversfantasie te voorschijn heb getoverd. Dirk lijdt aan een ziekte. Een erge ziekte ....

Toen hij op nominatie stond voor ouderling? De kerkeraad streed! Het was een pijnlijke zaak. Zo goed konden ze zijn scherp denkvermogen en goed inzicht gebruiken. Maar ... Zwijgend opende de 'treasurer' zijn boek. Dirk Bult: 0/0/0/0/0/0/! Meneer had nog nooit een cent bijgedragen.

Een pijnlijke ziekte

Dirks visie op de ARSS en CLAC veranderde snel toen er wat meer financiële steun van de toen wel zeer goed verdienende jongeman verwacht werd. En toen Dirk ging redeneren dat zijn enigst kindje (twee kon niet vanwege de dreigende wereld-overbevolking) het Evangelie maar uit moest dragen op de "Public School," stond er weldra een Volvo voor zijn huis, want zo'n auto gaat jaren mee.

Dirk lijdt aan een ziekte die in christelijke kringen meer opvalt dan daar buiten. Hij lijdt aan gierigheid. Volgens Hem, die gul de grootste bijdrage van Zijn leven gaf, het leven zelf, mag een Christen niet zo zijn. Met een gesloten beurs komt de (vermeende) christen voor een gesloten hemelpoort. Dat mag gerust op huisbezoeken gezegd worden als er weer een tekort wordt aangegeven op het kerkblaadje.

Dirks hang naar geld kwam tevoorschijn bij het zendingsnegertje. De cent voor het negertje, zo gul geschonken door armelui's en rijkelui's kinderen, is allicht het begin geweest van onze karige aandacht en beurs voor de hedendaagse "Foreign Mission" van de kerk waartoe wij behoren. Dat tussen haakjes.

Intussen heeft Dirk Bult zichzelf, zijn vrouw en kind, het Koninkrijk van God, veel te kort gedaan. In dat Koninkrijk moet de beurs net zo goed open als de mond.

Herman de Jong woont in Jordan Station, Ont.

50 jaar getrouwd, of nog langer? Waarom maakt u dit heugelijke feit niet bekent door een advertentie in C.C. te plaatsen met een foto erbij zonder extra kosten. Zie pagina 14 voor informatie.

Hon. Barbara McDougall: "De Federale Regering van Canada heeft zich toegewijd aan een immigratieplan dat er naar streeft billijk en onpartijdig te zijn voor iedereen die toegang zoekt in ons land.

"De Canadese Immigratiewet handhaaft onze tradities van sociale rechtvaardigheid en menslievendheid, tegelijkertijd de economische en sociale ontwikkeling van ons land op 't oog houdend. De echte droom van immigratie naar Canada betekent een nieuw en beter tehuis voor iedereen."

Voor inlichtingen of hulp, neem contact op met uw dichtstbijzijnde "Canada Immigration Centre."

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Books/Meditation

Robert VanderVennen, book review editor

Christian living

Male and female in God's family

Split Image: Male and female after God's likeness, *by Anne Atkins. Grand Rapids: Eerdmans, 1987. Paperback, 256 pages, $12.75. Reviewed by Mary VanderVennen, therapist at Christian Counselling Services, Toronto.*

We have cause to be grateful to our sisters in Christ in Great Britain. After Elaine Storkey's well-researched book on *What's Right with Feminism* comes Anne Atkins with *Split Image,* a deeply biblical as well as deeply human book addressing the profoundest questions that arise when we think about the relationship between men and women and the image of God.

Chapter titles include Difference, Equality, Interdependence, Work, Authority, Marriage, Singleness, Feminism. Atkins writes with a deep commitment to biblical revelation. She addresses both men and women as partners in the task of imaging God in the areas of vocation, marriage, parenting and singleness. She writes engagingly and with humour, a quality often lacking in both feminist and anti-feminist writings.

This is not a book which will support people who hold dear traditional ideas of husbandly authority and wifely submission, or motherhood as the only sacred calling for every woman. It is a challenge to all of us to re-examine all of what the Bible says, and to apply the

basic message of the gospel, which is that Christ came to liberate men and women and all of creation from the curse resulting from sin, to restore the image of God.

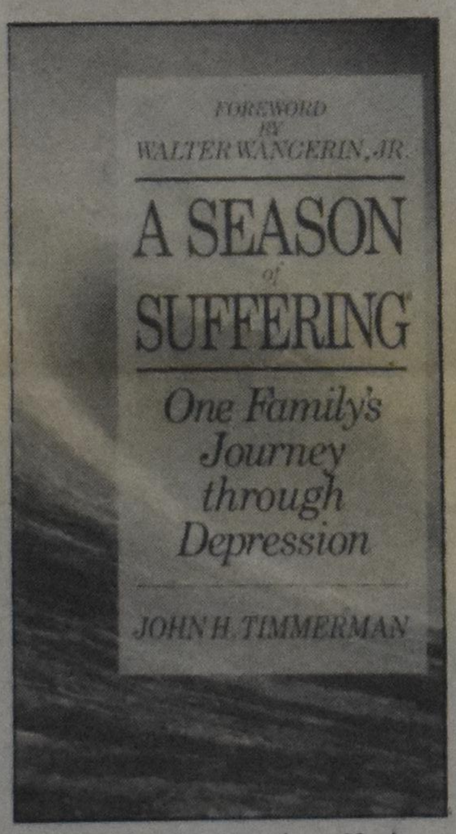
Atkins does not over-simplify. You may or may not agree with everything she says. But she will make you think, and she may even make you laugh. For those things we can all be grateful.

Christian living

Coping with depression

***A Season of Suffering: One Family's Journey through Depression,** by John H. Timmerman. Portland, Oregon: Multnomah Press, 1987. Paperback, $8.95 U.S., 221 pages. Reviewed by Mary VanderVennen, therapist at Christian Counselling Services, Toronto.*

John H. Timmerman with the full co-operation of his wife Pat has written a book about the experience of their family as Pat went through a major postpartum depression. The book is helpful on many levels. It is a candid account of personal suffering of a type that many people don't know how to relate to. It contains reliable information about the condition of depression: types, causes insofar as they are known, and treatments. And it contains at least by implication suggestions for friends and church community as to how or how not to respond to someone who is depressed or to a family



in which a member is suffering a depression.

The Timmermans have not over-simplified this complex subject. Depressions are of many types and usually require a variety of treatment approaches, as they indeed experienced. A severely depressed person usually needs psychological, pharmacological and spiritual help, weighted according to the nature of the depression. And the family of a severely depressed person needs to be nurtured through the time when the depressed member isn't functioning in his/her usual role and feels overwhelmingly isolated and helpless. Treatment may indeed include family therapy, although this seems not to have been utilized in Timmermans' situation.

Timmerman also asks the hard questions: "Why? Why not? Why now? Why, God, don't you do something?" I suspect the answers to these questions are still coming as they reflect on the experience after it is over. But one appreciates the honesty and forthrightness with which the questions are addressed in this book.

This book will be helpful to people who are depressed, to families with a depressed member, and to all pastoral care workers and members of the body of Christ who are called on to minister to people going through such an experience.

Friends of God

Wayne Brouwer

Forgiven! (ii)

"... for the forgiveness of your sins." **(Acts 2:38)**

I can still remember vividly when the good news of God's forgiving grace first broke through the thick skull of my own self-righteousness. I was sitting at the piano in the dark sanctuary of Trinity Christian Reformed Church, down in a little valley of a suburb of St. Louis, Missouri. I was on my internship there from Calvin Seminary, learning what it took to be a pastor, and finding out if that's really what God's call was for me.

To all outward appearances, my internship was a great success. I was doing the right things and saying the right things and living the right way. Some people would even come to church when I was preaching and stay home when I wasn't! But the greater the successes grew on the outside, the emptier my life was on the inside.

I sat at the piano trying to make music, because I couldn't pray. There was no sudden revelation of the glory of God, telling me right from wrong, and giving me a commission to change the world.

But there was a nagging that slowly grew, a knowledge that the emptiness inside was there because I didn't believe what I was preaching. *Others* were sinners, but *I* was a good person; after all, I grew up in the church, and here I was, a preacher! *Others* needed the grace of God, but *I* merely needed his compliment, his Word of "Well done, good and faithful servant!"

The need to need

But the gospel is a gospel of grace, and if we don't need grace, we don't need God! Then all we are left with is the emptiness of ourselves, and the walls that we use to hide our stinking tombs and display our worthless trinkets.

I remembered how much I always liked that song by Simon & Garfunkel: "I am a Rock!:

A winter's day in deep and dark December;
I am alone!
Gazing through my window to the street below
on a freshly fallen, silent shroud of snow
I am a rock! I am an island!

I build walls, a fortress strong and mighty
That none may penetrate
I have no need of friendship
friendship causes pain
Its laughter and its loving I disdain!
I am a rock! I am an island!

Don't talk of love!
I've heard that word before! It's sleeping in my memory!
I won't disturb the slumbers of feelings that have died
If I never loved, I never would have cried!
I am a rock! I am an island!

I have my books and my poetry to protect me
Shielded in my armour, hiding in my room,
safe within my tomb,
I touch no one and no one touches me!
I am a rock! I am an island!

And then, for the first time, I felt desperately the closing lines, sung so slowly: *"And a rock feels no pain! And an island never cries!"*

And I got up from the piano in that church building, and laid myself down on the floor before the cross, and I didn't bring to God any of my nice treasures, my good deeds, and my self-righteous strength. I just said, "God, I need you!" over and over again, until I was exhausted with relief, and I knew that He loved me!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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